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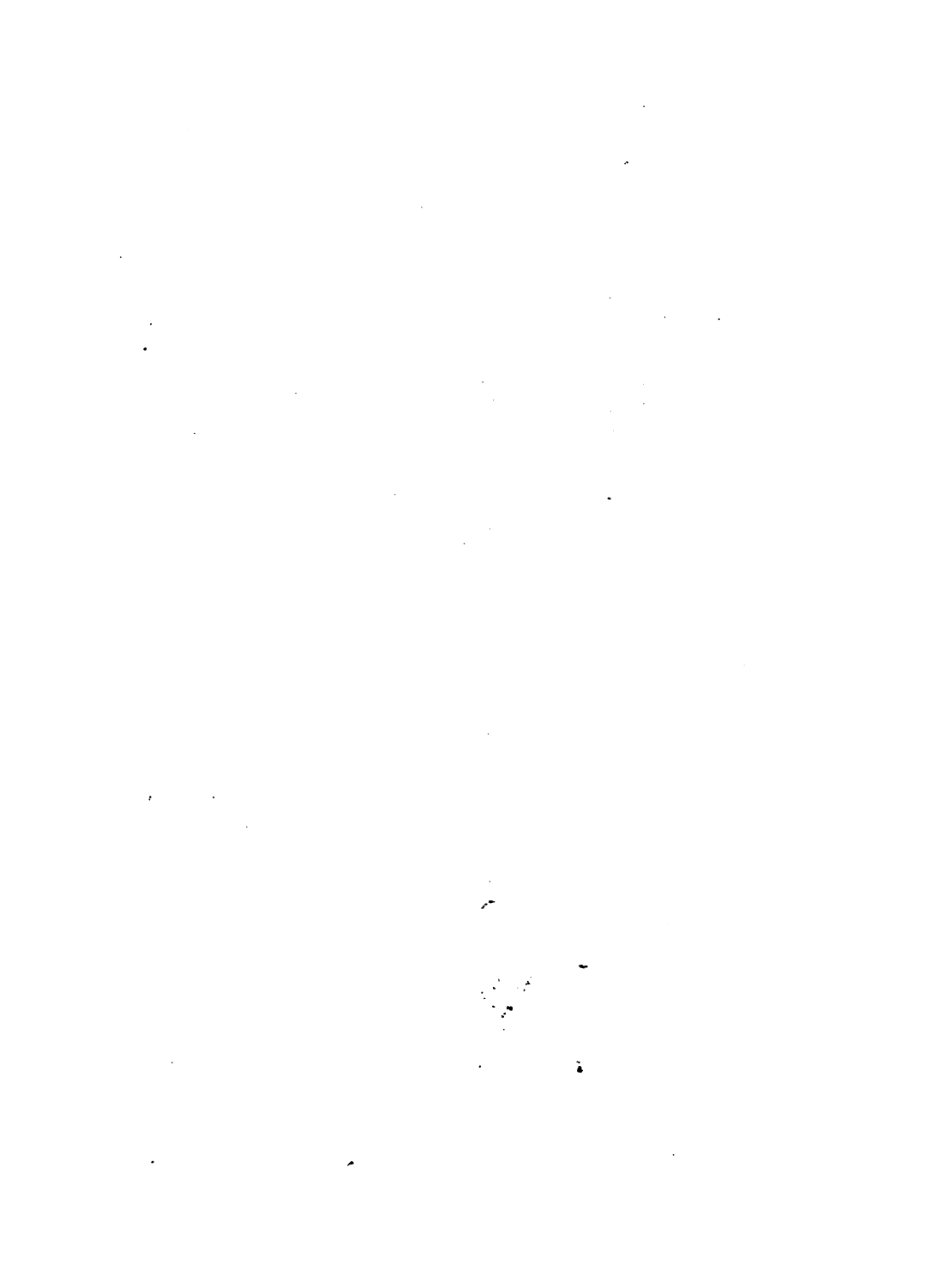








A BOOK OF REMEMBRANCE.



A
BOOK OF REMEMBRANCE

IN RELATION TO

THE MYSTERY OF GOD.

London:
WILLIAM POOLE,
12a, PATERNOSTER ROW.
MDCCCLXXVIII.

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141 . ; - 400 .



UNWIN BROTHERS,
PRINTERS BY WATER POWER.



Introduction.



THE subject of this work is a very high one. It is one eminently fitted, and no doubt intended, to awaken the deepest interest in the human mind. The solution of the mystery of God, in the sense of its final and exhaustive unfolding, has been, is now, and for ever will be, an utter impossibility. But the solution of this mystery in the sense of the completion of one grand manifestation of it, and the disclosure of its knowledge, when finished, are things promised. Such a manifestation of the mystery of God must of necessity be perfect both of its kind and in its degree. It must embrace the beginning of the beginnings of the Lord's ways, and also the end of the ends of His works. This beginning and this end must be connected together by a chain of communicating links, without

any break in its continuity. Each portion of such a manifestation of the mystery of God must harmonize with all its parts in their entirety. Nothing that is doubtful or hypothetical can obtain a place in it. Everything must partake of the certainty of words of truth, and be impervious to any kind of successful hostile assault.

The preparation of a work containing a manifestation of the mystery of God, of the nature described, was the aim, the accomplishment of which the author has endeavoured to realize. From the outset the performance of the task has been present to his mind in the light of a duty from which he shrank, and which he has prosecuted for many years with fear and trembling. His experiences have been the reverse of enviable. Many a time has he had to endure an agony of apparently desponding helplessness. Perils without and darkness within were his not infrequent associates. The processes of enlightenment have been various, and the accompaniments were uniformly painful and humiliating in the extreme. It is not a kind of work, taking into account the element of indispensable suffering inseparable from it, which a human being would knowingly enter upon of his own accord. But having put one's hand to the plough, the thought of turning back was out of the question, not to speak of its exceeding danger.

These remarks are made solely with the view of preparing the readers' minds for some disclosures concerning the mys-

tery of God out of the ordinary course. Many of the things written, although old enough in themselves, are new, if not also true, in the form in which they are stated. It may assist readers to follow the narrative with less difficulty if its design is briefly summarized. This design is threefold. First, to treat of the mystery of God in its relation to His works within Himself, which are manifold and all in duplicate. Second, to treat of the mystery of God in its relation to His invisible works beyond Himself, which are His express image, being also manifold and all in duplicate. And third, to treat of the mystery of God in its relation to His visible works, the crown of which is man, whose destiny it is to make visibly manifest, in his redeemed nature, the image and glory of God ; and yet higher—to receive the gift of an understanding or mind capable of searching out, and of appreciating and enjoying when discovered, so much of the unsearchable wisdom and knowledge of God's mystery as may be revealed from knowledge to knowledge, and from glory to glory, world without end.

I.

BUT in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared unto his servants the prophets" (Rev. x. 7). The task of discovering the mystery of God is an appalling one to a human mind. But it is a task that was to be undertaken, and was to be performed ere the mystery of God could be finished. The knowledge of this mystery in the process of its gradual unfolding in and to a human mind must be absolutely overwhelming. And the clothing of the knowledge of this mystery in human language is a work encompassed with almost insuperable difficulty. The substance of this knowledge is contained in the Scripture of truth, for "God hath declared it unto his servants the prophets." It appears to be summed up in one verse of Scripture: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy, with him also that is of a contrite and humble spirit" (Isa. lvii. 15). There are four faces, or phases, of the mystery of God delineated in this verse of Scripture. The first face, or phase, is identified with the mystery of God as the mystery of "the high and lofty One that inhabiteth eternity." The second face, or phase, is identified with the mystery of God as the mystery of Him "whose name is Holy." The third face, or phase,

is identified with the mystery of God as the mystery of Him that "dwelleth in the high and holy." And the fourth face, or phase, is identified with the mystery of God as the mystery of Him that "dwelleth with him also that is of a contrite and humble spirit."

The first face, or phase, of the mystery of God presented in this verse of Scripture is that of a solitary inhabitant of eternity, One and alone. Eternity is His habitation. Eternity was, and is, and is to come, the habitation of the high and lofty One. Eternity was the only habitation of the Lord. But it is only one of three now. One of the other two is designated "high and holy." The high and holy habitation has not supplanted eternity. It is an addition to it, corresponding to that face, or phase, of the mystery of God which is expressed in the statement "whose name is Holy." Eternity is the habitation for the Lord, "the high and lofty One." But the habitation for the Lord, the Lord God, "the high and lofty One whose name is Holy," is high and holy. The second face, or phase, of the mystery of God, He "whose name is Holy," is the link which connects together eternity and the high and holy habitation. It was the key that opened the door of the Lord's egress "from everlasting, from the beginning" (Prov. viii. 23); and it is the bond of union between eternity and the high and holy habitation of the Lord, the Lord God, "the high and lofty One, whose name is Holy."

The Lord God saith, "I dwell *in* the high and holy, and *with* him also that is of a contrite and humble spirit." He dwells "with" man; but He does so "in" the high and holy habitation. The third face, or phase, of the mystery

of God, "the high and holy" habitation, is the link which connects together Him whose name is Holy with him that is of a contrite and humble spirit. It is the door of living and intelligent communication between them. And it is the bond of union "from everlasting, from the beginning," to everlasting, from the end, between the name or the nature of the Lord God, and the name or the nature of men. There is another passage of Scripture which gives light here, "For there is one God, and one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5). "Now a mediator is not of one; but God is one" (Gal. iii. 20). The Mediator is a partaker both of the nature of the one God and of the nature of all men. For "in the beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). "And the Word was made flesh (John i. 14). "In the beginning, from everlasting," the Word was with God and was God. At the end, to everlasting, the Word was made flesh.

These are two extremes of the nature of the one Mediator, the Word, and the Word made flesh. They are identified with two points of duration in the history of the mystery of God: the one "from everlasting, from the beginning;" and the other to everlasting, from the end. The beginning being the Word, and the end being the Word made flesh; the beginning being God, and the end being man; and between the two points of duration, the beginning and the end, it being continually said, "even from everlasting to everlasting thou art God" (Psa. xc. 2). All throughout the humanly incalculable ages that have intervened from everlasting to everlasting, between the beginning

which was the Word, and the end which was the Word made flesh, the Word was with God, and was God. Throughout all these humanly incalculable ages that intervened from everlasting to everlasting, "the voice of the Almighty," in their history, was the Word; and the utterance of this voice was uniformly, "Thus saith the high and lofty One that inhabiteth eternity."

This habitation called eternity is a something before the beginning, the Word; it is a something after the end, the Word made flesh; and it has been a something between the beginning and the end, from everlasting to everlasting. For it was, and is, and is to come, the habitation of the high and lofty One. Eternity, whatever be its true signification, is a term which denotes a something that is complete and perfect of its kind. Nothing can be subtracted from it. Nothing can be added unto it. Eternity is the unchanging and the unchangeable habitation, the same yesterday, to-day, and for ever, of the high and lofty One. This, the first face, or phase, of the mystery of God, is one that changeth not. As it was, it is; and as it is, it ever will be. The chief characteristic of eternity is its completeness, its perfectness. Into its constitution duration enters but little. It is durability, and not accomplished duration, that is the principal constituent of eternity. The durability of the habitation, eternity, in its completeness and perfectness, corresponds to, and is significant of, the immutability of its Inhabitant, the high and lofty One, in His completeness and perfectness of nature.

The high and lofty One that inhabiteth eternity needed nothing beyond Himself or His habitation. He and it were

both perfect and complete. The habitation was adapted to His being, and He filled it with His fulness. There was nothing whatever defective in it. There was nothing of any kind a-wanting in Him, for His name is Holy. But although He was the high and lofty One that inhabiteth eternity, perfect and complete, both in Himself and in His habitation, nothing a-wanting in Him, and nothing defective in it, there was a something with Him, possessed by Him, "in the beginning of his way, before his works of old" (Prov. viii. 22). And this something, so possessed by the Lord, is called Wisdom. It was this Wisdom that "was set up from everlasting, from the beginning, or ever the earth was" (Prov. viii. 23), even in its initial state, "without form and void." There were "works of old," before the work of eternity which the high and lofty One inhabiteth. And there was a way of the Lord, the beginning of which was "before his works of old."

This way of the Lord, the beginning of which was "before his works of old," and these works of old themselves, were brought to an end in eternity, when it was completed and perfected as the habitation of the high and lofty One. The Lord's way, His works of old, and the habitation of eternity, were each and all the offspring of Wisdom which the Lord possessed in the beginning of His way, before His works of old. This being so, it was just and equitable that Wisdom should be provided also with a habitation, similar to, but not the same as, the habitation of eternity that the high and lofty One had provided for Himself. In their spirit, although not in their form, the Lord's way and His works of old were repeated "from everlasting, from the

beginning," when Wisdom "was set up," when "the voice of the Almighty" found full and adequate utterance in the Word, who was brought forth in the form of God. Both the Lord's way and His works of old were invisible. His way and His works "from everlasting, from the beginning," were both visible and invisible.

There are some things mentioned in Scripture which belong to, or have their origin in, eternity, which is the habitation of the high and lofty One. One of these things is "the eternal purpose." And this eternal purpose was "purposed in Christ Jesus our Lord," who is the one Mediator between God and men (Eph. iii. 11). The existence of the eternal purpose presupposes the antecedent existence of the thought or understanding of the high and lofty One that inhabiteth eternity. This thought or understanding of the Lord is infinite, incapable either of increase or diminution in itself, yet capable of being revealed beyond Himself. The eternal purpose was the first form it assumed. It was the form of eternity. It was complete and perfect in itself; it did not admit of being altered, or amended, or varied, in the very least degree. Its foundation was laid deep in the beginning of the Lord's way, before His works of old. The history of its entire accomplishment was from everlasting, from the beginning, when Wisdom was set up, to everlasting, to the end, in the decease which was accomplished at Jerusalem. The first and highest aim of the eternal purpose was to reveal, in a body prepared, that of the Word made flesh, and in the form of man, that eternal life which the high and lofty One that inhabiteth eternity possessed in a Spirit.

Another aim of the eternal purpose was to disclose in the history of the preparation of a body, for the one Mediator, from everlasting to everlasting, both the beginning of the Lord's way before His works of old, and His works of old before eternity. The mystery of God, so made manifest, is the mystery of the high and lofty One that inhabiteth eternity. That which has been made manifest among other things is, that "the beginning of the Lord's way" was the beginning of the way of sacrifice and suffering. And further, that the Lord's "works of old" were works of sacrifice and offering. The Lord was the Lord of a natural spirit, which He sacrificed; He was the Lord of a natural life, which He offered up. And when through long-suffering the Lord's way of sacrifice and offering was completed and perfected, His works of old were originated. The self-begotten and the self-existent Spirit of "the Ancient of days" was the first of the Lord's works of old. It was the first day; that of "I AM that I AM." Its evening was the evening of sacrifice, "in the beginning of the Lord's way, before his works of old;" and its morning was the morning of the first of the Lord's works of old, within Himself. From the Lord of a natural spirit and a natural life, He was transformed by renewal, through sacrifice and suffering, into the Lord of the self-begotten Spirit and of the self-existent life of "the Ancient of days."

The eternal purpose, in the history of its accomplishment, "from everlasting, from the beginning," has been proved to be a purpose of transforming by renewal, through repeated processes of sacrifice and offering. Two of the subjects of these repeated processes have been that natural spirit and

that natural life, the sacrifice and offering of which was the beginning of the Lord's way before His works of old. The eternal purpose, among other aims, contemplated the revival and the regeneration of this natural spirit and this natural life, in its unity, as the infinite spirit and the eternal life of Christ's own body, of His own self, when glorified with "thine own self," of the Father. It also contemplated the revival and the regeneration of this natural spirit and this natural life, both broken up by sacrifice and offering, in innumerable creature spirits of angels, and innumerable living bodies of men. The history of the fulfilment of the eternal purpose is the history "from everlasting, from the beginning" of the operation of these curious processes, whereby the world of angels and the world of men, as two distinct worlds of creature spirit, and life, and intelligence, are to be perfected and for ever reconciled, the one to the other, and both unto God in Jesus Christ, "of whom the whole family in heaven and earth is named" (Eph. iii. 15).

Eternity is the eternity of an intelligent purpose, and it is therefore the intelligent habitation of the high and lofty One, whose thought or understanding is infinite. It is also the eternity of a Spirit—not the Spirit of the high and lofty One, but the Spirit of His habitation, which is eternity. This Spirit is called the eternal Spirit. Being the eternal Spirit, or the one Spirit begotten of eternity, it is the counterpart and the power of the eternal purpose which was formed, or begotten, as the intelligent substance of eternity itself. This eternal purpose had for its spiritual essence that which remained of the natural spirit of the Lord in a state of sacrifice and offering. It also had, as an omnipotent source

of its living power, that which remained of the natural life of the Lord in a state of sacrifice and offering. One of the aims of the eternal purpose was to quicken and regenerate both the natural spirit and the natural life, finally, in innumerable spirits of angels, and in innumerable bodies of men; and intermediately, in and through the vegetable and animal worlds of creature life. Of this eternal purpose, with its spiritual essence, and the omnipotent source of its living power, the eternal Spirit was the Spirit "from everlasting, from the beginning." It was God's eternal power all throughout the history of the accomplishment of the eternal purpose, until the end; and then it was, through the eternal Spirit, that Christ offered Himself without spot unto God.

Besides the eternal purpose, the eternal Spirit, and God's eternal power, there is "the eternal God" Himself (Deut. xxxiii. 27). "The eternal God" is another way of saying "even from everlasting to everlasting thou art God." Of "the eternal God," in and by Himself, there are both a beginning and an end. The beginning is "from everlasting," and the end is "to everlasting." Christ says of Himself, "I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. xxii. 13). As the Word in the form of God, He proceeded and came forth from eternity, from the beginning. As the Word made flesh, in the form of man, He accomplished His decease at Jerusalem. This was the end of sacrifice and offering to which He came, from everlasting to everlasting, from beginning to end, through one continual process of sacrifice and offering, unto a natural spirit and a natural life. He was thus to ransom

them from the state of darkness and death, under a cloud of Night, unto which they were consigned, by a Spirit of sacrifice and offering, "in the beginning of the Lord's way, before his works of old." The purpose of eternity, or the eternal purpose, had its foundation laid in the beginning of the Lord's way, before His works of old. It was a threefold intelligent cord which is not quickly broken. "The Ancient of days" was the self-begotten and self-existent Spirit of the almightiness of the eternal purpose. The high and lofty One that inhabiteth eternity was the infinite Spirit of the thought or understanding of the eternal purpose. And the eternal Spirit was the Spirit of the immutability of the eternal purpose.

A door of egress from eternity, the habitation of the high and lofty One, had to be opened, otherwise the eternal purpose could never have been revealed beyond the thought or understanding of the high and lofty One. "The Ancient of days" could not open such a door. On the contrary, His spirit, although the first begotten of a natural spirit and a natural life, through sacrifice and offering, was, in its almightiness, also the end of sacrifice and offering. The eternal Spirit could not open such a door, for the eternal Spirit was essentially a just and a pure spirit of immutability. The thought or understanding of the high and lofty One, infinite though it was, could not open such a door; for it was the thought or understanding of "thine own self." Wisdom alone could devise a mode of egress from eternity; and so, therefore, Wisdom was set up as the door "from everlasting, from the beginning." The noise of the wings, or the progress towards fulfilment of the eternal purpose,

began to be heard when Wisdom was set up. And the noise was "like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host" (Ezek. i. 24). This is a sign both of the beginning and of the end of the revelation of the glory of God which was hid in the eternal purpose.

From the beginning—the Word, in the form of God—to the end—the Word made flesh, in the form of man—the manifold wisdom of God was in progress of revelation. "The mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ," was opened up after the end was accomplished in the death of Christ. And it was so opened up "to the intent that now unto the principalities and powers in heavenly might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 10, 11). The noise of great waters and the voice of the Almighty were from everlasting, from the beginning. The human voice, or speech of the Church, and the principalities and powers of heavenly or angelic mind, as the noise of an host, were to everlasting from the end. The noise of great waters and the voice of the Almighty, proceeding from everlasting, from the beginning, have both been subjected to successive processes of transformation by renewal through sacrifice and offering, according to the eternal purpose. The end, to everlasting, is, first, "the voice of speech" of the man Christ Jesus, the one Mediator between God and men; second, the Church, or "the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. xii. 1); and third, an everlasting

intelligent dominion, uniting in one kingdom of mind, or heaven, the principalities and powers of angelic intelligence, and the principalities and powers of human intelligence. The light or life eternal of this intelligent dominion consists in knowing "the Father, the only true God, and Jesus Christ whom he has sent." Its anointed king is "the King eternal, immortal, and invisible, the only wise God" (1 Tim. i. 17).

There is "the only true God," and this is the Father. There is "the only wise God," and this is the King eternal, or the King of eternity. The King eternal who opened the door of egress from eternity, from the beginning, to the noise of great waters and the voice of the Almighty, was Wisdom. The King eternal who opened the door of access to eternity, from the end, the decease accomplished at Jerusalem, to the voice of speech as the noise of an host, was the manifold Wisdom of God. This manifold Wisdom of God was in progress of revelation from everlasting, from the beginning, to everlasting, to the end; and the first form of its manifestation was that of the Word in the form of God. The form of God from everlasting, from the beginning, was the form of "the Lord God;" the form of two in one. It was the first "high and holy" habitation of Him "whose name is Holy." It was broken up when the Lamb was slain from the foundation of the world. The Word emptied Himself of the form of God from the foundation of the world, and descended into "the lower parts of the earth." This term, "the lower parts of the earth," is descriptive of the state of the great waters of chaos during the continuance of the first day of the natural creation, which

was the third day of the Lord's works from eternity, inclusive.

The eternal purpose was the work of "the Lord," the high and lofty One that inhabiteth eternity, on the first day; the bringing forth of the Word, in the form of God, was the work of "the Lord God," the Father, on the second day. Of the Word and of the day it is written, "Thou art my Son, this day have I begotten thee" (Psa. ii. 7). The first state of the great waters of chaos "from everlasting, from the beginning," was that which is described as "the lowest parts of the earth;" and this was their state from the beginning until the foundation of the world was laid, in the offering of the Word in the form of God. The origin of the great waters of chaos in their lowest state was sacrifice in eternity. Their transformation from the lowest to the lower state was originated in the offering of the Word in the form of God, and His descending into them from the foundation of the world. The sacrifice in eternity was the sacrifice of the high and lofty One, "the Lord," who possessed Wisdom in the beginning of His way of sacrifice and offering in a natural spirit and a natural life, before His works of old.

"From everlasting, from the beginning," Wisdom ceased to be possessed exclusively by the Lord, and was set up as the Word, "the only wise God," the equal of the Father, "the only true God." The sacrifice of the exclusive possession of Wisdom by the Lord in eternity was the origin of the great waters of chaos in their lowest state. The origin of the sacrifice was the eternal purpose; and the origin of the eternal purpose was Wisdom through sacrifice and offering "in the beginning of the Lord's way, before his works

of old," within Himself. The eternal purpose was to make known beyond Himself the Lord's works of old, within Himself. Wisdom undertook the work, and was set up as the Word, the only wise God, "from everlasting, from the beginning," that He might clearly show the invisible things of God from the creation of the world, these being "his eternal power and Godhead" (Rom. i. 20). Wisdom, as the only wise God, had to make the things by means of which the invisible things of God could be understood. He had also to make the intelligent beings by whom they could be so understood. By Wisdom, exclusively possessed by the Lord, the eternal purpose was formed. By the Lord's sacrifice of the exclusive possession of Wisdom in eternity, and its setting up as the Word in the form of God, "from everlasting, from the beginning," the eternal purpose was openly disclosed in its knowledge, and the invisible things of God are clearly seen from the creation of the world.


The substance of Wisdom, as the Word, is knowledge; and in particular the knowledge of the eternal purpose. Knowledge is a thing of slow growth. It must be acquired gradually, and this, whether it be the knowledge of the Word Himself, the knowledge of angels, or the knowledge of men. There is the knowledge of a natural spirit and a natural life subjected by the Lord to a process of sacrifice and offering, in the beginning of His way, before His works of old. There is the knowledge of God, who is a Spirit of sacrifice and offering. The substance of the knowledge of a natural spirit and a natural life, subjected to a process of sacrifice and offering, was in the great waters of chaos, "from everlasting, from the beginning;" for these great

waters were the essence of a natural spirit and the substance of a natural life, transformed by a process of sacrifice and offering twice repeated ; once in the beginning of the Lord's way, before His works of old ; and again, from everlasting, from the beginning, when the noise of the great waters was first made, accompanying the voice of the Almighty.

The Lord possessed Wisdom, in the beginning of His way, before His works of old ; but Wisdom did not possess the knowledge of a natural spirit or a natural life, either then, or when He was set up from everlasting, from the beginning. The substance of the knowledge of God, who is a Spirit of sacrifice and offering, was in the eternal purpose. The one form of this knowledge was in the Word, from the beginning to the foundation of the world ; but the substance of the innumerable intelligent forms, in and through and to whom it was to be revealed, was in the great waters of chaos, in their first or lowest state. It is written concerning the substance of the human form of this knowledge, both as one and also innumerable, " My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect ; and in thy book all were written, which in continuance were fashioned, when none of them " (Psa. cxxxix. 15, 16). The body of a human being is, or should be, a tabernacle of knowledge. This knowledge, accessible to man, is of two kinds, the knowledge of God and the knowledge of nature. The substance of both kinds of knowledge was in the great waters of chaos in their first or lowest state, and every individual of the entire race of mankind was then seen by

the eyes of the Lord ; the names of all were written in the book of the eternal purpose ; and the "curiously wrought" processes by which they were to be fashioned in continuance were then actually in operation, "in the lowest parts of the earth."

That which was sacrificed by the high and lofty One that inhabiteth eternity, in the act of forming the eternal purpose, was the unity and indivisibility of His infinite thought or understanding. The origin of the substance of all kinds of knowledge in the great waters of chaos was this sacrifice. The thoughts of the eternal purpose were as innumerable as the intelligent beings destined to be brought into existence in fulfilment of it. And the thoughts of God to each of those intelligent beings, who was to seek after and to acquire the knowledge of God, were more in number than the sand, extending from eternity to eternity, and so forward. For it is written, "How precious also are thy thoughts unto me, O God ! how great is the sum of them ! If I should count them, they are more in number than the sand" (Psa. cxxxix. 17, 18). The special thought of the eternal purpose related to each individual of the human race was to give him a natural spirit and a natural life of self-consciousness, combined with the power of thought or understanding. But "one of us"—the Lord of a natural spirit and a natural life, which He had sacrificed in the beginning of His way, before His works of old—knew that such a gift would be valueless unless accompanied by the further gift of eternal life, through the power of eternal redemption. To the original gift there was annexed a condition of sacrifice and offering, whereby that which was



natural in every human being would be regenerated, and become that which is spiritual. "There is a natural body, and there is a spiritual body" of every human being, according to the eternal purpose. "Howbeit that not first which is spiritual, but that which is natural; and afterward that which is spiritual" (1 Cor. xv. 44, 46).

All these innumerable thoughts of the eternal purpose were in the great waters of chaos in their lowest state. They were the intelligent germs of self-conscious spirits of intelligent life to each human being destined to be brought into existence according to the eternal purpose. They were each and all to be made in the image and after the likeness of the high and lofty One that inhabiteth eternity. In the aggregate, in their spiritual bodies, and in their spiritual minds, they are to be a new living and intelligent habitation for Him, the exact counterpart of the thoughts of the eternal purpose, and the perfect and complete fulfilment thereof. The one living Mediator between the thoughts of the purpose formed in eternity and the living human beings of the new habitation is "the only wise God," from eternity to eternity. It was by Him that the purpose was curiously wrought out in every detail from the beginning. He is the resurrection and the life of the thoughts of the eternal purpose in their successive natural and spiritual human aspects. In this sense specially the one Mediator "gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6). In this "all" there are included the natural spirit and the natural life, which the Lord subjected to a process of sacrifice and offering in the beginning of His way, before His works of old. For having been transformed by curiously wrought pro-

cesses, and finally ransomed by Christ, they are now and for ever the infinite spirit and the eternal life of His own self, in His own body, glorified with "thine own self" of the Father with the glory which He had with Him before the world was.

The unity of a natural spirit and of a natural life, after being subjected to processes of regeneration, through sacrifice and offering, was revived for ever in the glorified body of the man Christ Jesus. But a natural spirit and a natural life, because of their subjection to sacrifice and offering, have been revived and regenerated in duplicate, according to the eternal purpose. Each, as one and indivisible, has been revived and regenerated in the man Christ Jesus; each, as innumerable spirit essences and living substances, has been revived and regenerated in the innumerable myriads of men as living bodily forms of self-conscious spirits. The same thing is true of the infinite thought or understanding of the high and lofty One that inhabiteth eternity. It has been subjected to sacrifice in eternity. It became innumerable in the thoughts of the eternal purpose, each thought being, from thence, inseparably associated with one of the innumerable spirit essences, and also with one of the innumerable life substances, until the eternal purpose was accomplished by their generation in a human form, succeeded by the regeneration and redemption of this natural human form. These innumerable thoughts, inseparably associated with innumerable essences of natural spirit and innumerable substances of natural life, broke forth as "the noise of great waters," issuing out of the womb of eternity, in which they were begotten by sacrifice. They were "the earth" in the

beginning, which was "without form and void ;" or the world of innumerable human beings without form, or life, or spirit, in its lowest depths.

The duplicate was "the voice of the Almighty," then one and indivisible in the Word, who was the expression of the unity of the infinite thought or understanding of the high and lofty One that inhabiteth eternity. He was "the heaven" in the beginning, or the "Godhead," which is the mind of God in the first state of manifestation beyond Him whose name is Holy. The Word was thus in the form of God, and thought it not robbery to be equal with God. According to the eternal purpose, "the Word was made flesh." The first step in the transforming and regenerating process was His emptying Himself of the form of God, from the foundation of the world, and descending into the state of chaos. The form of God which was offered up was interred in the waters of chaos. It was there interred as the seed of matter and of innumerable material forms. The Spirit of the Word, without form, accompanied the slain form of God in its descent to the waters of chaos, which thereby were elevated to a higher state. "The lowest depths of the earth" were transformed into "the lower depths of the earth." The eternal purpose was fulfilled in one of its stages, that which was identified with the Word in the form of God. But in the act of being fulfilled, another book was written, which is called "the book of life of the Lamb slain from the foundation of the world."

In the book of life of the Lamb there are names written. All the names of men written in the book of the eternal purpose were not written in the Lamb's book of life ; for

it is stated in Scripture that "all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. xiii. 8). The relative proportions of men whose names are not written, and of men whose names are written in the Lamb's book of life, correspond to the relative proportions of the high and lofty One that inhabiteth eternity, and of the Father and the Word inhabiting the form of God, before the world was, "from everlasting, from the beginning." And these proportions are the proportions of one to two, or one-third and two-thirds. One-third of the innumerable names of men written in the book of the eternal purpose are not also written in the Lamb's book of life; two-thirds of these innumerable names are written in the Lamb's book of life. In order to do the Father's holy will, which was begotten in the form of God, towards the world of men, the initial act was the slaying of the Lamb from the foundation of the world. His place in the Godhead was irrevocably vacated. The Father and the Holy Spirit remained, two out of three; the third was smitten and darkened. So that, from the foundation of the world, "the image and likeness" of God was as if "the third part of the sun was smitten." Consequently, to make it in this image and likeness of God, "the third part of the moon," which in this connection is a symbol of the human world, was also smitten. Moreover, "the third part of the stars," or the world of angels, was in like manner smitten. "The third part of the sun (God), the third part of the moon (men), and the third part of the stars (angels), were darkened, and the day shone not for a third part of it, and the night likewise" (Rev. viii. 12).

The holy will of the Father, which the Word began to accomplish when He was slain from the foundation of the world, was to make men, as men, partakers of the divine nature. The original divine source of the power of this transformation was the Word in the form of God. Had He retained the glory which He had with His Father before the world was, there would have been no world of any kind beyond that of God brought into existence. He was the heaven of God's knowledge ; and He became, by offering from the foundation of the world, the divine seed of a heaven of knowledge, to angels first, and to men afterward. Having Himself, as the divine seed, descended into the lower parts of the earth, slain or offered up, He could only be the seed of two-thirds of God, to the two-thirds of angels first, and to the two-thirds of men afterward. The Holy "Spirit of God moved upon the face of the waters " of chaos, after the slain form of God, offered up by the Word, was interred in them. He so moved as the Spirit or power of the Father's holy will, the next act in fulfilment of which was the making of the Spirit of the Word slain "a quickening Spirit." This was the first of the processes connected with the regeneration of the Word, preparatory to His being made flesh ; and also with the generation first, and the regeneration afterward, of the human world, making the two-thirds of men partakers of the divine nature.

When "God said, Let there be light, there was light" (Gen. i. 3). This light was of two kinds. There was light invisible and divine from the Father in the Spirit of the Word, even the life of "a quickening Spirit," which was also "the light of men ;" and there was light visible and natural

in the state of chaos. From thence, the high and lofty One, whose name was Holy, before the foundation of the world, became "the Father of lights, with whom is no variableness, neither the shadow of turning" (Jas. i. 17). From thence also the Word slain became the Word of God, a quickening Spirit, possessing that light which is inaccessible to all except the Father who dwells in it, as one side of His high and holy habitation. The first act of the Word of God as a quickening Spirit was to cover Himself with natural or visible light as with a garment. This natural or visible light was produced in the waters of chaos. It immediately began to act upon the spirit essences and the life substances, the remains of which, along with the dissolved divine form of the Word, were in the waters of chaos. The innumerable thoughts of the eternal purpose were then also quickened into active operation under the control and direction of the eternal Spirit; and the Father's holy will began also to be fulfilled in its relation to the two-thirds of angels and the two-thirds of men, under the control and direction of the Holy Spirit.

The next thing that was made manifest was the firmament, which God called "Heaven." This is the firmament of God's power (Psa. cl. 1). In relation to the material heavens, and also in relation to the heaven of the angelic mind and the heaven of the human mind, it is heaven, and the heaven of heavens. This firmament of God's power, called heaven, is the mind of the Word of God, by whom the worlds were framed. It is the other side of the high and holy habitation of the high and lofty One whose name is Holy. Its one side is the light of the

Word of God—a quickening spirit of life and form to all worlds. Its other side is the mind of the Word of God, the firmament of God's power, by which the worlds were framed. By this firmament of God's power the disintegration and reintegration of the waters were effected. The thought of the eternal purpose, its spirit germ, its life germ, and its form germ, identified with each angel and each man, were separated in the mind of the Word of God from all others. They were afterwards reintegrated as the waters containing the thought germs, the spirit germs, the life germs, and the form germs of the two-thirds of angels and the two-thirds of men in a state of separation from those of the third part of angels and the third part of men.

In this firmament of God's power, called heaven, there were also names written. These were names both of angels and men which were written in the book of the eternal purpose, and also in the book of life of the Lamb. The angels whose names were written in heaven shone conspicuously forth when the corner-stone of this earth was laid to begin its final preparation as the abode of the human race. For then "the morning stars sang together, and all the sons of God shouted for joy" (Job xxxvii. 7). The morning stars among men were a great cloud of witnesses encompassing the first believers in Christ; and the sons of God among men are these first believers themselves and all who have since believed through their word. Those of the two-thirds of men whose names are written in heaven are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ"

(1 Pet. i. 2). Those of the two-thirds of men whose names are not written in heaven, but only in the Lamb's book of life, are they of whom it is said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified" (Rom. viii. 29, 30).

The second day of the natural creation was the sixth day from "the beginning of the Lord's way, before his works of old." The third day was that in which eternity was completed and perfected as the habitation of the high and lofty One. The sixth day was that on which the light and the mind of the Word of God were completed and perfected as the high and holy habitation of Him whose name is Holy, the Father of lights, with whom is no variable-ness, neither the shadow of turning, and the Godhead, or the mind of God. At the close of this day the works of God had been to a large extent restricted to the nature of God Himself and that of His Son. There was no living creature of any kind in existence. Immediately thereafter the work of the third day of the natural creation commenced. In it the Lord "gave to the sea his decree, that the waters should not pass his commandment." At this important stage in the history of the framing of the worlds, Wisdom thus speaks of Himself as the Word, transformed by renewal into a quickening Spirit and the mind of the Word of God: "Then I was with him, as one brought up with him; and I was daily his delight, rejoicing always

before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men" (Prov. viii. 30, 31). The work of preparing the sons of men to become the third habitation of the high and lofty One, whose name is Holy, actually commenced when the dry land appeared which God called Earth, and it is still in progress, although rapidly approaching its completion.

II.



HERE is another and a different aspect of the mystery of God, and from this point of view it is a threefold mystery: one, the mystery of the eternal purpose, hid in the high and lofty One that inhabiteth eternity, and gradually unfolded through the eternal Spirit during the progress of the Lord's way from everlasting; another, the mystery of the Father's will, whose name is Holy, dwelling in the high and holy form of God before the world was. The transcript of this mystery is the book of life of the Lamb slain from the foundation of the world. This mystery has been gradually opened up in the history of the two-third parts of angels first, and afterwards in the history of the two-third parts of men. A third, the mystery of the counsel in heaven, or the mind of Christ. The "names written in heaven" are its transcript. It has been gradually unfolded in the history of the morning stars and the sons of God among angels and men, these being a portion of the two-third parts of angels and men. The sons of God among men have been in course of preparation since the decease was accomplished at Jerusalem, to become a human habitation for God through the Spirit. Their names were "written in heaven." And the Father's name has been written in their foreheads, or in their human minds, while they lived upon this earth.

He whose name is holy dwelt with each of them during His earthly life, in the mind of Christ, the one Mediator between God and men, because he was made of "a contrite and humble spirit." In the preparation of this human habitation for God through the Spirit, substantial and indispensable aid has been given by the unconscious and involuntary co-operation of "the creature," as the prince of this world, intellectually, and the prince of the power of the air, spiritually.

Wisdom, which the Lord possessed "in the beginning of his way, before his works of old," was the source of the eternal purpose. The beginning of the Lord's way, before His works of old, was Wisdom. The way itself was the way of sacrifice and offering. The works of old were works within Himself. "The evening" of the first day of these works of old was the evening of a natural spirit and a natural life, which the Lord's way of sacrifice and offering had consigned to a state of darkness and death, under a cloud of Night. This was the beginning of the great deep, upon the face of which there was darkness, and within which there was death. "The morning" of the first day of the Lord's works of old was the morning of a new Spirit and a new life of the Lord. The natural Spirit and this new Spirit were twins, so also were the natural life and this new life. In the womb of infinitude there was a struggle between them. That which was first of the Lord's Spirit and the Lord's life was natural; that which was afterward was the new Spirit and the new life of the Lord. The Lord hated the first, as it is written, "Esau have I hated;" but He loved the second, as it is

further written, "Yet I loved Jacob" (Mal. i. 2, 3). The natural spirit and the natural life were enmity: the new Spirit and the new life are love. The evening of the first and the morning of the last spirit and life were the first day of the Lord's works of old.

The new Spirit and the new life of the Lord were the self-begotten Spirit and the self-existent life of the "I AM that I AM." The name or the nature of the first day of this new Spirit and this new life is "the Ancient of days." This is the day of "thine own self" of the Father. The second day of the Lord's works of old within Himself is the day of love, the name or the nature of which is Holy. This is God, a Spirit of love, self-begotten and self-existent through sacrifice and offering. This state of God's name or nature is "the holiest of all, the way into which was not made manifest" unto any other until after the decease was accomplished at Jerusalem. This is the high and lofty state of One, a Spirit, whose name is Holy. It is God's heaven; the heaven of the Father, the only true God. It is not only heaven, but the "heaven of heavens." And yet it cannot contain God, for God is love, and His name or nature is Holy. This holiest state of all was a state having neither form nor shape of any kind until after the decease was accomplished at Jerusalem. It is the state of the unity of God, a Spirit, whose name is Holy. Its height is the height of love, which God is; its depth is the deep of that which God was in a natural spirit and a natural life. Of God in the holiest of all it is written, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me" (Heb. x. 5). This is the voice of Wis-

dom, who was in the bosom of the Father in the holiest of all, declaring Him "from everlasting, from the beginning." The evening of thine own self and the morning of love were the evening and the morning of the second day of the Lord's works of old.

"Thine own self" of the Father and love are the antipodes of each other in spirit, yet the counsel of peace is between them both in the holiest of all. The body of the man Christ Jesus was prepared as the one visible expression—"the Word made flesh"—of the indissoluble unity of God and the perfect harmony of His holy name or nature, which combines the two diametrically opposite spiritual extremes of "thine own self" of the Father, and of love, which God is. Both these extremes meet in the glorified body of the man Christ Jesus, in whom there dwelleth all the fulness of the Godhead, which is the mind of God. The mind of God is the mind of thine own self and of love combined. In preparing the body which has been substituted instead of a natural spirit and a natural life, in their original state in the beginning of the Lord's way, before His works of old, the unity of the mind of thine own self and of love combined in the holiest state of all, was also made visibly manifest. And the natural spirit and the natural life were in succession quickened and regenerated and ransomed, and became the infinite Spirit and the eternal life of the prepared body.

The third day of the Lord's works of old was identified with the habitation of the high and lofty One, which is named eternity. It is the day of the eternal purpose. This purpose originated in Wisdom, possessed by the Lord

in the beginning of His way, before His works of old. And the setting up of Wisdom, "from everlasting, from the beginning" as "the voice of the Almighty" was the initial act of its fulfilment. "The voice of the Almighty" from everlasting, from the beginning, was the Word who was made flesh. "In the beginning," from everlasting, the Word was with the Father, "the only true God." And the Word was "the only wise God," from everlasting, from the beginning. The Father, the only true God, is invisibly made manifest in His indissoluble unity, dwelling in His high and holy habitation. The first form of this habitation was the Word, in the form of God, before the foundation of the world. The first form of this habitation was irrevocably dissolved by offering from the foundation of the world. Instead of it, there was substituted the life or light of the Word of God, "a quickening Spirit," on the fifth day of the Lord's works of old, which was the first day of the natural creation. This is the habitation of the one God as "the Father of lights; with whom is no variableness, neither the shadow of turning." The mind of Christ, who is the Word of God, was set up on the sixth day of the Lord's works of old, which was the second day of the natural creation. In this mind the invisible unity of the Godhead, or the mind of God, is made manifest, for in it there dwelleth all the fulness of the Godhead.

Then it was said, "Wisdom hath builded her house, she hath hewn out her seven pillars." This house was then wholly a spiritual house. Its seven pillars are "the seven Spirits of God." Three of these seven Spirits are the Spirits of "thine own self" of the Father: one, the

Ancient of days ; another, the high and lofty One ; and a third, the eternal Spirit. Other three of these seven Spirits are the Spirits of the Godhead : one, the Spirit of the Father, the only true God ; another, the Spirit of the Word, revived and regenerated as a quickening Spirit, from the foundation of the world ; and a third, the Holy Spirit of the Godhead. The seventh Spirit is the dominant Spirit of God, a Spirit of sacrifice and offering. This Spirit was begotten by Wisdom in the beginning of the Lord's way, before His works of old. It is the dominant Spirit in the mind of Christ, which is both the firmament of God's power and the spiritual house of Wisdom. The seven Spirits of God are the seven hewn pillars of Wisdom's spiritual house. They are the seven spiritual mountains of God's Almighty power, upon which, as on a throne, the Almighty power of the mind of Christ sitteth immovably and immutably. The mind of Christ is the eighth, but it is of the seven, the Only-Begotten of the one God, and the one Mediator between God and men.

Thus were finished the Lord's works of old, from the beginning of His way of sacrifice and offering, in a natural spirit and a natural life. There were then made invisibly manifest, as the first of God's works of old, the height of God's love, and the depth of thine own self of the Father, in the holiest state of all, the heaven, and heaven of heavens, of God Himself. There was then made invisibly manifest, as the second of the Lord's works of old, the habitation of the high and lofty One, eternity. This was the heavenly state of thine own self of the Father. There was then made invisibly manifest, as the third of the Lord's works

of old, the life or light of the Word of God, a quickening Spirit. In this light inaccessible, the Father of lights dwells. And there was then made invisibly manifest the mind of Christ, in which the mind of the Father, which is all the fulness of the Godhead, dwells. There were three heavens : the heaven of thine own self, eternity ; the heaven of the Father of lights, the light of the Word of God, a quickening Spirit ; and the heaven of all the fulness of the Godhead, the mind of Christ. Over all and in all the three heavens there was the holiest of all, the heaven, and heaven of heavens.

As they then were, they still are, and never can cease to be, invisibly. But all four were to be made visibly manifest by the only wise God, the Son, in human form. The heaven, and heaven of heavens, has been made visibly manifest in the human form of Jesus Christ, crowned with honour and glory. The unity of a natural spirit and a natural life, which was subjected to sacrifice and offering in the beginning of the Lord's way, before His works of old, has been revived by a quickening Spirit, regenerated by the mind of Christ, and ransomed in the body of Christ, who, through the eternal Spirit, offered Himself without spot unto God. The unity of the natural spirit and the natural life, so quickened, so regenerated, and so ransomed, is for ever made visibly manifest in the body of Christ, in which He ascended to the holiest of all, after opening up the way into it by the decease which He accomplished at Jerusalem. He is now glorified in the holiest of all, in His own body of His own self, with thine own Spirit of thine own self of the Father, with the glory which He had with

Him, in the form of God, before the world was. The Spirit of the Father, in the holiest of all, is the Spirit of the invisible and indissoluble unity of "the only true God." The body of Christ, in the holiest of all, is the body of the visible and indissoluble unity of "the only wise God." And the counsel of peace is between them both.

The high and lofty One that inhabiteth eternity, whose name is Holy, is the Spirit of the invisible unity of thine own self of the Father, as it is to be made visibly manifest in the innumerable intelligent bodily forms of the third part of men, according to the eternal purpose. The way into this state, which is prepared for the third part of men, is the way of evil. Every permitted imagination of the thoughts of every one of the third part of men was only evil continually. God was not in all their thoughts; for theirs was a natural spirit, which was implacably hostile to a Spirit of sacrifice and offering. The infinite thought of the high and lofty One, the sacrifice of which in eternity was the source of intelligent bodily existence to the entire human race, is to be restored to Him. This restoration is to be made visibly manifest in eternity, which He inhabiteth. One of its innumerable thoughts was revived and regenerated in each of the third part of men, by a quickening Spirit, and the power of the mind of Christ, while He lived on the earth. But in every instance its power was slain by the natural spirit and the natural life of the man within himself, instead of being utilised by him to slay his natural spirit and his natural life by sacrifice and offering. This thought of the high and lofty One, which was slain by each of the third part of men, has been ransomed by Christ; not

as the free thought of the individual man, but as a unit of the thought of the high and lofty One, which was sacrificed in vain, in so far as the intelligent action of each of the third part of men was concerned.

The thought of the high and lofty One, so slain by the third part of men, and so ransomed by Christ, will be restored to Him in its original unity and indivisibility, in the aggregate of the third part of men, by the power of the third or the final resurrection. It was originally the thought of One, high and lofty, yet one of three whose name is Holy. It will be restored as the thought of One in the innumerable intelligent bodily forms of the third part of men, after having been revived, and regenerated, and slain a second time in each one of them while he lived on the earth. The state of the third part of men when raised up from the dead will be the human counterpart of eternity which the high and lofty One inhabiteth. It will be a state of "shame and contempt" for intelligent human beings; but it will be a state for entering into which each individual of the third part of men will be proved to have laboriously and diligently prepared himself by a life of invisible determined opposition to the mind of Christ, the one Mediator between the mind of God and the minds of men. It will be a mercy to each of them if in the world to come he is constrained, even unwillingly, to think the thoughts of Him whose name is Holy, rather than the thoughts of evil continually which he indulged in, defying all invisible restraint, while living on this earth.

Although this state is one of comparative "shame and contempt" for intelligent human beings to be placed in, it will be demonstrated to the satisfaction of each human

occupant of it that it is the only state of existence which he is fitted for. Each one of them will be constrained to acknowledge with his whole mind, "Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work" (Psa. lxii. 12). For it is the state of his own deliberate choice as an intelligent being, obstinately adhered to throughout his natural life unto its end. It is an invisible state of human mind inwrought by each man for himself. It is his own work exclusively; undertaken voluntarily, persevered in resolutely, and in continual defiance of the admonitions and remonstrances of the mind of Christ in constant invisible operation within his mind. All the accessories of the state, except those inwrought within the mind of the man by himself, and which are absolutely ineradicable, are comparatively good. It is a state in the paradise of God, in its visible or corporeal aspect. And even in its invisible or mental aspect it is the intelligent state of the first man in the paradise of Eden restored—*minus* its innocence of sin and its ignorance of evil, and *plus* a consciousness of guilt and a knowledge of evil. Neither of these, the consciousness of guilt or the knowledge of evil, can ever be removed from the man's intelligent nature. The only power which could have removed these is the firmament of God's power, the mind of Christ. But this gift, when quickened to life and power within each of the third part of men, was spurned by him. And he actually crucified the Lord of his intelligent nature within his mind.

The glory of God is a Spirit of sacrifice and offering; and the high and lofty One that inhabiteth eternity, whose

name is Holy, is the self-begotten and the self-existent Spirit of the glory of God. This glory will be made visibly manifest by contrast in the intelligent state which each of the third part of men has inwrought for himself, of his own accord wholly, and as a free agent, only restrained externally from outwardly exhibiting all the evil he was willing to do. The eternal state of the third part of men is a state of eternal punishment. But in its nature this punishment is the punishment of an evil mind and spirit. It is not a punishment of man's devising, but it is a punishment of God's devising, and God is love. And the manifold wisdom of God is to be eternally made visibly manifest in this state of punishment in the actual mitigation and substantial diminution of self-inflicted pains and penalties. It will be an intelligent state of well-being and well-doing, an agreeable contrast in the experience of its human inhabitants to that state of misery in which they lived upon this earth, because of their having individually subjected themselves voluntarily, in mind and spirit, unto the power of unrighteousness. It is an intelligent state, infinitely superior to any they could have unitedly made for themselves. It is an intelligent state, as high above their intelligent state on this earth, or any other conceivable state they could have made for themselves, as the infinite thought of the high and lofty One, whose name is Holy, is high above the finite thought of a human mind, whose name or nature is evil.

Yet the state will not be a state of good absolutely ; for the intelligent companion of each human mind inhabiting it will not be an help-meet for him. The state is to be the living, intelligent habitation, in human beings, of the high

and lofty One, whose name is Holy. His holy nature will be a "consuming fire" of all individual intellectual freedom, because its exercise would only beget evil; and this is an eternal impossibility of the state. Between the infinite thought of the high and lofty One, whose name is Holy, inhabiting every human mind in the state, and the thought of any one human mind, there can be no equal, or confidential, or loving communion. It is not an intelligent state in harmony with the mind of any one of them. For the mind of each is a natural mind; it is a mind of enmity against God. And if free, and possessing the power, it would discard God from the universe, and substitute Nature instead as the god of the human mind. That life eternal which consists in knowing "the Father, the only true God, and Jesus Christ whom he has sent," they all despised and rejected within themselves. Their life eternal will be the life eternal of a natural human mind in a spiritual human body, also inhabited by the high and lofty One whose name is Holy. The human body of each will be a spiritual and intellectual prison; but instead of a prison of evil, as it was on the earth, it will be a holy prison of everlasting righteousness.

The severest side of this eternal punishment, in a positive sense, to a natural human mind of evil is the eternal presence, face to face with it, of the knowledge of the truth concerning the mystery of God, in one of its forms—that of the high and lofty One, whose name is Holy; and the severest side of this eternal punishment, in a negative sense, to a natural human mind is the total deprivation of that intellectual freedom which was so grievously misused by every

one of the third part of men while living on this earth. There will be no Nature, such as it now is, to study ; for, "behold, I make all things new," are the "true and faithful words" of Him who cannot lie. And they are words of terrible import to a natural human mind, however great its intellectual power. For they forebode to such a mind the utter destruction of its deity—Nature. They forebode, moreover, to such a mind the making worthless of all its accumulated stores of natural knowledge. The knowledge of a natural human mind is not the knowledge of truth, not even of the truth identified with Nature. Truth is everlasting, but the things of Nature are not so. The things of Nature are transformed into the diametrical opposite of truth, when it is attempted to make them the "all-in-all" of human knowledge which God alone was, and is, and ever will continue to be.

This deprivation to a natural mind, especially one of great intellectual power, would be a fearful thing to contemplate as an eternal intelligent state, if no substitute were provided. The third part of men, while wilfully resisting the mind of Christ, and following their own natural or evil devices, were not altogether unprofitably employed. They were unconsciously co-operating with God in revealing His manifold wisdom, both by the Church and the entire two-third parts of the human race, according to the eternal purpose. The service which each one of the third part of men rendered involuntarily to God, in the accomplishment of the eternal purpose, was an indispensable service. The work done by them individually, and in the aggregate, could not have been performed in any other way. Because of this, they are

entitled to some consideration in the adjustment of their eternal state by the just and equitable God. They were all servants of God, unconsciously and unwillingly, no doubt ; still servants, performing indispensable and beneficial work for God during their life on earth ; and the provision made for their intellectual employment and their mental enjoyment in the eternal state will be proved to be as high above that which they have hitherto possessed as the high and lofty One, whose name is Holy, is high above Nature, their chosen deity ; for whom, and not for God, it was the intention of each one of them to work in this life.

All the works of the Lord have been performed through sacrifice and offering, and by Wisdom. In the beginning of His way, before His works of old, the Lord possessed a natural spirit and a natural life ; and He also possessed Wisdom. A natural spirit and a natural life were opposed to sacrifice and offering ; and had their opposition prevailed in the beginning of the Lord's way of sacrifice and offering, His state, as a solitary Being of infinite thought and eternal duration, would have been perpetuated. But the Lord overcame this opposition through sacrifice and offering, by Wisdom in the beginning of His way. His works of old, within Himself, were the great and marvellous products of His having overcome a natural spirit and a natural life. They were thine own self of the Father, and God, who is Love, or Holy. He then made a habitation for Himself as the high and lofty One, and this habitation is eternity. But this habitation, eternity, could not contain God, whose name is Holy ; so He went forth from everlasting, from the beginning, in a new habitation, the Word, in the form of

God, which was high and holy. He so went forth by sacrifice in eternity. That which God sacrificed in eternity, as His own exclusive possession, was Wisdom, which He set up from everlasting, from the beginning, as the Word, in the form of God.

God's work by sacrifice in eternity was the framing of the eternal purpose. The beginning of its accomplishment was the bringing forth of the Word, in the form of God, from everlasting. "In the beginning," which was the Word, "God created the heaven and the earth" (Gen. i. 1). This was one of His works in the high and holy form of God, the Word. Another of God's works in the high and holy form of God was the making of His will, the transcript of which is the Lamb's book of life, in which the names of the two-third parts of angels and men were written. The form of God was dissolved by offering from the foundation of the world, which was the beginning of the creation of God in its progressive development unto completion; the heaven and the earth being both previously created absolutely in the beginning, which was the Word, in the form of God. Thus the Lord went forth as God, first by sacrifice from eternity in the Word; and He went forth again by offering, in the form of God, from the foundation of the world. His two great and marvellous works, in His image and likeness, and divine in their nature, were the life or light of the Word of God, a quickening Spirit, and the firmament of His power, which He called heaven, and which is the mind of the Word of God.

In each instance the Lord's way was the way of sacrifice and offering—first, of a natural spirit and a natural life,

sacrifice and offering combined, in the beginning of His way, before His works of old ; second, sacrifice of infinite thought, in its unity, by the high and lofty One that inhabiteth eternity, and offering of Wisdom by Him whose name is Holy, from everlasting, from the beginning. The sacrifice was made by thine own self in the act of framing the eternal purpose ; the offering was made by God, whose name is Holy, in the act of setting up Wisdom as the Word in the form of God, in whom He created the heaven and the earth. Third, sacrifice by the Father in the form of God. It was the sacrifice of the unity of God, in the Father and in the Son. The offering was made by the Son ; and the offering was the emptying of Himself of the form of God irrevocably, and His going forth, a spirit of sacrifice and offering, first to frame the worlds, and finally to ransom them, by the sacrifice and offering of Himself, both as the Son of man in body and as the Son of God in spirit and in mind. The great and marvellous works in the Divine nature were dual in each instance : first, thine own self and Love in the holiest state of all ; second, the eternal purpose of thine own self and the holy will of the Father ; third, the life or light of the Word of God and His mind, which were a quickening Spirit, and the firmament of God's power, called heaven, by the combined operation of which the worlds were framed out of the contents of the great waters of chaos.

There is a significant omission in the Scripture narrative of the work of the second day in the process of framing the worlds. It is not recorded that God saw the firmament that it was good. The principal work, divine in its nature,

of this day was the mind of Christ. As the life or light of the Word of God, its Spirit from God was not only quickening Spirit, it was essentially a Spirit of sacrifice and offering. But the mind of the Word of God, which was the firmament God called heaven, although begotten of God, and by God, through sacrifice and offering, had not been subjected to a process of sacrifice and offering within itself. It was associated with a quickening Spirit, which was essentially a Spirit of sacrifice and offering; and therefore all its works, in the framing of the worlds, were good. The mind of Christ was all the fulness of the Godhead and God's law, which is a law of sacrifice and offering being in His heart, or Spirit of life, which was a quickening Spirit, He performed that which He came to do from the foundation of the world, "thy will, O my God," unto perfection. Still the mind itself had to be perfected, and this it could only be by suffering through sacrifice and offering.

This is the great and marvellous work which the third part of men, beginning with Cain, the firstborn of them, have been unconsciously accomplishing for the mind of Christ, "the only wise God," by crucifying Him within their natural human minds. The Word, by offering in the form of God, was made flesh. His body was perfected through suffering unto death, even the death of the cross and it is now glorified as His own body of His own self with thine own Spirit of thine own self of the Father with the glory which He had with Him, in the form of God before the world was. The Spirit of life from God, in His Son, as the Son of God, is a quickening Spirit, perfected through sacrifice and offering from the foundation of the

world, when He was slain as the Lamb of God. The Spirit of the mind of Christ is the Holy Spirit. Like the mind of Christ, this Spirit of God's holy will had not been subjected to sacrifice and offering, before the advent of evil in the human world. This Spirit and the mind of Christ have been God's two witnesses all throughout human history. War has been made against both in the hearts and minds of the third part of men; and thereby both have been subjected to sacrifice and offering by the evil spirit, and the carnal mind of each of the third part of men. The Holy Spirit is the only one of the three Spirits of God, identified with the form of God, which was not subjected to a process of sacrifice and offering, from the foundation of the world, or until the beginning of the history of evil in the human world.

The eternal Spirit is the only one of the three Spirits, identified with thine own self of the Father, which was not subjected to a process of sacrifice and offering, "from everlasting, from the beginning," or until the beginning of the history of death, which came by sin in the human world. As the Spirit of the eternal purpose, the eternal Spirit is the Spirit of self-conscious identity to every human being, according to the eternal purpose. The eternal Spirit is also the Spirit of life to every human bodily form with which the self-consciousness of each living soul is identified. Through the natural death of every lineal descendant of Adam, except two, Enoch and Elijah, the eternal Spirit, as the Spirit of life to innumerable living souls, has been subjected to a process of sacrifice and offering. And in the death of Christ, who, through the eternal Spirit, offered

Himself without spot unto God, this Spirit has been subjected to sacrifice and offering in the unity of the Spirit of the entire natural life of the human world, the "one blood, of which God hath made all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts xvii. 26).

Christ "gave himself a ransom for all, to be testified in due time" (1 Tim. ii. 6). By His decease which He accomplished at Jerusalem, He gave Himself a ransom for a natural spirit and a natural life, which were subjected to sacrifice and offering, in the beginning of the Lord's way, before His works of old. By this decease, also, He gave Himself a ransom for the bodily forms of every lineal descendant of Adam, who has been, or may yet be, subjected to the power of death. "For as in Adam all die, even so in Christ shall all be made alive" (1 Cor. xv. 22). Through the Holy Spirit He has given His mind a ransom for all human minds, even for those of the third part of men, by whose invisible, stern, and implacable rejection of His mind, when offered unto each of them by the power of the Holy Spirit, He has been crucified in mind, even as He was crucified in body. There are two phases of the manner in which He has given His mind a ransom for all: one is an individual phase; the other is a corporate or national phase. For there is "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. xi. 8). The individual ransom is of two kinds: one, that of the minds of the two-third parts of men, "whose names were written in the book of life of the Lamb slain

from the foundation of the world" (Rev. xiii. 8) ; the other, that of the minds of the third part of men, "all whose names were not written in the Lamb's book of life."

The ransomed state of the two-third parts of men is the state of human spiritual minds ; the ransomed state of the third part of men is the state of human natural minds. Each state is an intelligent state of eternal duration ; but the intelligent state of the human spiritual minds is an eternal state of light or life. And this is the life eternal which each human spiritual mind will receive through the presence within it of the mind of Christ, even the knowledge of "the Father, the only true God, and of Jesus Christ, whom he has sent." The intelligent state of the human natural mind is a state of darkness or death, the infinite thought of the high and lofty One that inhabiteth eternity, for ever brooding as an unfathomable and inexplicable deep upon the face, within the mind, of each occupant of it. The intelligent discernment of each of the two-third parts of men will be outward and inward, visible and invisible, and natural and spiritual. That of each of the third part of men will be outward, visible, and natural only. The state of the human spirit in each state will correspond with its human mind. The human spirits of the two-third parts of men will be "the spirits of just men made perfect" by the indwelling power of God's Holy Spirit. The human spirits of the third part of men will be "the spirits in prison," because they rejected the Holy Spirit, as well as the mind of Christ, during their life on earth. Both will be present in their invisible state : the Holy Spirit as a consuming fire of sacrifice and offering, doing for them in spirit that which

they had perseveringly refused to do for themselves ; and the mind of Christ as the firmament of God's power, constraining them, involuntarily, to "come unto the knowledge of the truth" which they had previously despised.

The Holy Spirit and the mind of the Lord were both crucified by each individual of the third part of men as God's gifts of a free Spirit and of a spiritual mind to him. Each of them despised these gifts when offered to him, as they were in the experience of every one of them, preferring to retain the bondage of an evil spirit and the enmity of a carnal mind. Every one of the third part of men "was once enlightened, and has tasted of the heavenly gift, and was made a partaker of the Holy Ghost, and has tasted the good word of God, and the powers of the world to come." But they all fell away, so that "it is impossible to renew them again unto repentance, seeing they crucified to themselves the Son of God afresh, and put him to an open shame" (Heb. vi. 4, 6). But the Holy Spirit and the mind of the Lord were also both crucified by "the great city, which spiritually is called Sodom and Egypt," as God's gifts of a national sovereign spirit and a national spiritual mind of human dominion. By this process of sacrifice and offering, through long-suffering, God's two witnesses were transformed by renewal into the national sovereign spirit and the national spiritual mind of a human dominion—the antipodes in the form of its constitution and the manner of its government to that of "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. xi. 8). This kingdom of this world is the first portion of that great human dominion of the mind of Christ which is to be.

“given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him” (Dan. vii. 27).

There were names of both angels and men “written in heaven,” the transcript of the counsel in heaven, or the mind of Christ. This counsel was the united counsel of the mind of the Father and the mind of the Son. It related to “the morning stars and the sons of God,” both among angels and men. But it is the glory of the Father that is specially revealed in them, through the Son and by the power of the Holy Spirit. The morning stars among men were a great cloud of witnesses at the time the decease was accomplished at Jerusalem. “And these all, having obtained a good report through faith, received not the promise ; God having provided some better thing for us (the sons of God among men), that they without us should not be made perfect” (Heb. xi. 39, 40). The sons of God among men are all those who had part individually in “the first resurrection.” They are described as “an hundred forty and four thousand,” who, when their number is complete, at the time of the end, are to “stand with the Lamb on the Mount Sion, having his Father’s name written in their foreheads” (Rev. xiv. 1). In mind they are each to be in the image and likeness of the mind of the Father ; and in the aggregate they are “the woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars” (Rev. xii. 1).

Their state is a distinguished state of honour and glory. The glory which the Father gave the Son is their glory. For Christ said unto His Father, “The glory which thou hast

given me I have given them ; that they may be one, even as we are one ; I in them and thou in me, that they may be made perfect in one " (John xvii. 22, 23). This is the one God, and the one Mediator between God and men, the man Christ Jesus, in His spirit and mind ; the Spirit and mind of the Father in the Spirit and mind of the one Mediator ; and the Spirit and mind of the one Mediator in the spirits and minds of the men. The aggregate spirits and minds of the men are one, even as the Spirit and mind of the Father and the Spirit and mind of Christ are one. There is a dual unity : one, the unity of the Father in the Son ; the other, the unity of the Son in the men. Still it is the Father's name that is written in the foreheads of the men, through "the first resurrection" of Jesus Christ in each of them individually during His life on earth ; for they "were redeemed from the earth," and also "redeemed from among men, the first-fruits unto God and the Lamb" (Rev. xiv. 3, 4).

"The heaven, and heaven of heavens," of the Father's Spirit and mind, is "the holiest of all," the way into which was opened up when the decease was accomplished at Jerusalem. The man Christ Jesus, in His bodily form, was the first to enter into "the holiest of all," in which He is glorified in His own self, a body, with thine own self of the Father, a Spirit. During the progress of the redemption of the sons of God from the earth, from among men, their intermediate state was that of "the souls of them that were slain for the word of God, and for the testimony which they held" (Rev. vi. 9). They were "under the altar." "And it was said unto them that they should rest for a little

season, until their fellow-servants also, and their brethren, that should be killed as they, should be fulfilled" (Rev. vi. 11); or until their number was complete. The manner of their being slain was the process of sacrifice and offering in spirit and mind, unto which each of them voluntarily subjected himself in the act of becoming a contrite and humble spirit, and in the act of transforming his mind by its renewal into the image and likeness of the mind of the Father, whose name was in this way written in their foreheads.

Their spirit and mind were originally a natural human spirit and a natural human mind. In this respect they were in the original image and likeness of the Lord in the beginning of His way, before His works of old. But the original image and likeness of the Son, from the foundation of the world, in His Spirit were that of a Spirit of sacrifice and offering, yet "a quickening Spirit." And the original image and likeness of the mind of Christ were that of the firmament of God's power, in which there was all the fulness of the Godhead, or the mind of God. "The first resurrection" of the Spirit and mind of Christ in the individual spirit and mind of each of these men evoked the opposition of his natural spirit and his natural mind. And the original conflict of the Father within Himself, as the Lord of a natural spirit and a natural life, was renewed within each one of them through a spirit of sacrifice and offering begotten by the power of the first resurrection. This was one side of the Father's name or nature which was in this way written in their foreheads. Christ had no experience of this kind within Himself; for His conflict with the opposition of a natural spirit and a natural mind was with them external to

Himself, and not within Himself. In this way the apostle Paul and all the sons of God among men "fill up that which is behind of the afflictions of Christ, in their flesh, for his body's sake, which is the Church" (Col. i. 24).

There is Christ's own body of His own self, and there is Christ's own body of His divine Spirit and infinite mind. The first is the body of the Word made flesh, in which He accomplished the decease at Jerusalem, and in which He is now glorified with thine own self of the Father, with the glory which He had with Him before the world was. The second is the body of "the woman clothed with the sun," the Church of the first-born. The individual members of this body are they whose names are written in heaven, each of whom, while living on earth, "presented his body a living sacrifice, holy, acceptable unto God." He so presented his body through Christ's Divine Spirit of sacrifice and offering which was quickened within him by the power of "the first resurrection;" and he so presented it, that within its living, corruptible form the original experience of the Father's conflict with a natural spirit and a natural life, within Himself, might be repeated within the Son, and so make Him the full as well as the only-begotten equal of the Father. He was crucified in Spirit and mind by the third part of men in their mortal bodies. "The first resurrection" of His Spirit and mind was through the sons of God among men in their mortal bodies. As the Son of God, He was crucified by the third part of men in Spirit and mind. "The first resurrection" of Jesus Christ was through the sons of God among men, in the Spirit and mind of the Son of man. By the process of crucifixion His Spirit and mind were sacri-

ficed and offered up. In the first resurrection they became the spirit and mind of the sons of God among men, whose natural spirit and natural mind were thus transformed by renewal into the Spirit and mind of the Son of God.

In this way the glory which the Father gave unto the Son, as the Son of God, in Spirit and in mind, He gave unto these men in spirit and in mind, and so they became in the aggregate His own body, the Church of the first-born. But Christ prayed further for these men, saying, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me" (John xvii. 24). When the number of these men is complete and the conflict in their mortal bodies between the Holy Spirit and the mind of Christ and a natural human spirit and a natural human mind is finished, and the first resurrection of Jesus Christ is fully accomplished in them individually and collectively, their intermediate state "under the altar" will also be terminated. Unto them, in the aggregate "the woman clothed with the sun," an abundant entrance into "the holiest of all" will be ministered. They will follow Christ, whither He went in His own body of His own self after its resurrection from the dead, into the holiest of all, and so be with Him where He is, as the Church of the first-born, His own body of His Holy Spirit and heavenly mind, and there behold His glory which the Father hath given Him "with thine own self." The dual glory of this state is: one, the glory of God the Father, through a Spirit of sacrifice and offering, visibly made manifest in Christ's own body of His own self, and invisibly revealed in the spirits and minds of the men in whose foreheads His name was

written ; another, the glory of God the Son, visibly made manifest through a Spirit of sacrifice and offering in the Church, the Son of God's own body of His Holy Spirit and heavenly mind, and invisibly revealed in the spirits and minds of the men, through the conflict in which He overcame within Himself, in them, a natural human spirit and a natural human mind, and was begotten the Spirit of the Son of man in its unity.

The glory of this state, which is "the holiest of all," when fully made manifest, will be a triple glory of self, the enduring good fruit of sacrifice and offering: first, in a natural spirit and a natural life in the beginning of the Lord's way, before His works of old; second, in His own body of His own self by Christ on the tree, through the eternal Spirit; and third, in the bodies of the sons of God among men. One of the three is the glory of thine own self of the Father, another is the glory of His own self of the Son, and a third is the glory of their own selves of the sons of God among men. The glory of this state, when fully made manifest, will also be a dual glory of love, which God is. The glory of the Son in this state is a glory concerning which He said unto the Father, "thou hast given me; for thou lovedst me before the foundation of the world" (John xvii. 24). It was his love of Wisdom that constrained the Father in the beginning of His way of sacrifice and offering in a natural spirit and a natural life, and it is this love of Wisdom that is twice made manifest in the glory of "the holiest of all," both in the Son and in the men. For Christ said unto the Father, "Thou hast loved them, as thou hast loved me" (John xvii. 23).

There is the state of the third part of men which has been prepared, and for entering into which the third part of men have voluntarily prepared themselves while living on the earth. Its temple is the high and lofty One that inhabiteth eternity; its altar is His Spirit of sacrifice, "a consuming fire," to a natural spirit and a natural life, in the third part of angels and the third part of men. They are the individual worshippers therein. When free, they refused to worship God. As spirits in prison, they will be constrained to worship, and serve intelligently, the infinite thought of thine own self of the high and lofty One that inhabiteth their eternal state. And this is the fulfilment of the eternal purpose through the eternal Spirit, which is God's eternal power. There is the state of the two-third parts of men, which is "that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God" (Rev. xxi. 10). It is the state of all those who have died in infancy; it is also the state of all those who have died in mature age, but who in relation to God's knowledge, while living on this earth, were intellectual and spiritual infants, and who sinned not after the similitude of Adam's transgression. They had no part in the first resurrection, but they did not bow the knee to Baal. They enter into it as they entered into this world, without conscious or intelligent participation on their part, either in the preparation of the state or in preparing themselves for it. It is a holy state. The Lamb, as the Lord God Almighty, is its temple, the Holy Spirit is its altar, and "they which are written in the Lamb's book of life" (Rev. xxi. 27) are the worshippers who therein will worship and serve God, a Spirit, in spirit and in truth.

This is the fulfilment of God's holy will in the form of God through the Holy Spirit, who is the Spirit of the Godhead.

And there is the state of the sons of God among men, for entering into which they have prepared themselves while living on this earth by working out their own salvation with fear and trembling; God working in them, both to will and to do of His good pleasure. They were each "one sinner that repenteth," over whom there was "joy in heaven, more than over ninety-and-nine just persons who need no repentance" (Luke xv. 7). They are in number in the proportion of one out of every hundred of the two-thirds of men. They are "heirs of God and joint-heirs with Christ;" and the joint inheritance is, first, a natural spirit and a natural life, which the Lord subjected to sacrifice and offering in the beginning of His way, before His works of old, that He might share them, after being ransomed by Christ, both with Christ and with them; and second, it is Wisdom, which He set up as the Word in the form of God by offering from everlasting, from the beginning, that the love of Wisdom might be shared with them as "heirs of God and joint-heirs with Christ;" for He loved them, even as He loved Wisdom, before the foundation of the world. This is the holiest state of all. Love is its temple, Wisdom is its altar, and they are the worshippers and the servants of God therein. It is above the firmament, this holiest state of all. But their names were written therein, and it is the fulfilment of the counsel of heaven. The state of the third part of men is under the firmament; and the two-third parts, in their state, are "to shine as the brightness of the firmament," which is the mind of Christ, "the only wise God."

III.



HERE is "the temple of the tabernacle of the testimony in heaven" (Rev. xv. 5). This temple is the great and marvellous edifice of the dominion of the mind of Christ, human in its nature and national in its form, preparation for erecting which upon the earth began to be made when "God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so" (Gen. i. 9). "And God called the dry land Earth." Wisdom saith, "When the Lord gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth; and my delights were with the sons of men" (Prov. viii. 29-31). Wisdom was the Lord's ever-present daily delight. The sons of men were then the anticipated delights of Wisdom in the far distant future. These sons of men were the then future citizens of the everlasting dominion of the mind of Christ, which was to be established on this earth among all nations at the time of the end; first, of the redemption of the sons of God from the earth; second, of the existence of the two-third parts of men in corruptible bodies; and third, of the spiritual slaying of the third part

of men by the third part of angels. This everlasting dominion of the mind of Christ was to be established on the earth in fulfilment of "the testimony in heaven."

"The tabernacle of the testimony in heaven" was the ever-varying manifestations of the work of Christ's mind preparing for the full revelation, with power and great glory, of His human dominion in the fulness of the times. One series of these manifestations was disclosed between the beginning of the third day of the natural creation and the end of the sixth day. The first manifestation of this series was the appearing of the dry land, which God called Earth; the last was God's announcement of His intention to make the present human world, when He said, "Let us make man in our image, after our likeness" (Gen. i. 26). A second series of these manifestations was disclosed between the laying of the corner-stone of this earth, as the site on which the great and marvellous human edifice was to be erected, and the formation of the first man and the first woman upon it. A third series of these manifestations was between the fall of man and the death of Noah. A fourth series of these manifestations was between the birth of Abraham and the decease which was accomplished at Jerusalem. And a fifth series of these manifestations was between the beginning of this human dominion of the mind of Christ on the day of Pentecost and its full revelation, with power and great glory, at the time of the end.

As portions of the first series of these manifestations, the Lord made "the earth, the fields, and the highest part of the dust of the world." When the waters were gathered together unto one place, the dry land, which God called

Earth, appeared. This was the high part of the earth. Its lowest parts were in chaos from everlasting, from the beginning, until the foundation of the world. Its lower parts were also in the great waters from the foundation of the world until the close of the first day of the natural creation; and its low parts were still in the great waters from the beginning to the end of the second day of the natural creation. After the high part of the earth appeared out of the water, the vegetable world of living forms grew out of it. It is stated in the Scripture narrative that "the Lord God made every plant of the field before it was in the earth, and every herb of the field before it grew" (Gen. ii. 4, 5). The origin of species in its innumerable forms, even in this lowest world of life, is distinctly declared to have been a divine work. The constructive power of God in the origin of species was the firmament, which is the mind of Christ.

Along with the vegetable world in its innumerable forms there came into existence "the creature" spirit of its life; and when the first vegetable world perished, as it did, before the Lord made "the fields," which were the higher part of the earth, "the creature," and a world of creature spirits, came into existence as spirits of life. During the fourth day God made the heavens: the one visible, that of the sun, moon, and stars; the other invisible, that of angels. At the close of this day the world of angels was a world of self-conscious creature spirits, possessing both life and intelligence. One, "the creature," was the great spirit of the angel world. Every angel, including "the creature," was a natural spirit of a natural life, begotten of the first vegetable world; for the manner of the development of their existence

in their first estate is described as a process of ascending from the earth and descending to it alternately upon the ladder, the foot of which was placed upon the earth, and the top of which ultimately reached the heaven of their first estate.

The fourth day of the natural creation was the sixth day of God's work from eternity ; and He rested on the seventh day, at the beginning of which "the heavens and the earth, and all the host of them, were finished" (Gen. ii. 1). Before He rested He had made the living forms of the world, which the waters brought forth abundantly on the fifth day of the natural creation, in the same way that He "made every plant of the field before it was in the earth, and every herb of the field before it grew." This was a day of natural knowledge to "the creature" and the innumerable company of angels; self-acquired by each of them in their intelligent work of co-operation with the Word of God, in developing the living forms of the inhabitants of the sea, which had, every one without exception, their previous origin in the firmament of God's power, which is the mind of Christ. The sixth day of the natural creation was the eighth day from eternity inclusive. God resumed His work on this, "the eighth day, and so forward." This day was to angels the day of volitions, preparatory to the maturing of the power of will in each of them, including "the creature."

Towards the close of this day "the Father bringeth in the first-begotten into the world, and saith, Let all the angels of God worship him" (Heb. i. 6). This was one principal end for which the world was made, the revelation of the first-begotten, invisibly as the Son of God in the world of

angels, and His subsequent revelation visibly, in the human world, as the Son of man. "The tabernacle of the testimony in heaven," in so far as it related to God's works of preparation for the advent of the human world, was finished. The first-begotten was brought forth to begin His work in immediate connection with the human world, and to fulfil the eternal purpose of the high and lofty One that inhabiteth eternity, along with the Father's holy will and the counsel or testimony in heaven, unto perfection. The initial act was a dual one, for He was brought into the angel world, and He was laid as the corner-stone of the human world simultaneously, "when the morning stars sang together, and all the sons of God shouted for joy" (Job xxxviii. 6, 7). The nature of "the creature" was then fully matured as a spirit of life, possessing the gift of intelligence from God, and the power of will self-begotten. As a spirit of life, his name is called "Wormwood" (Rev. viii. 11). For he was the one spirit, or the spirit of the creature life of the first vegetable world in its unity, the highest form of which was a tree, or wood; and he was also the one spirit, or the spirit of the creature life of the first earthly animal world in its unity, the lowest form of which was the "worm;" hence the name of "the creature's" spirit of life being called "Wormwood."

His is a natural spirit and a natural life, the creature image and likeness of the Creator's natural spirit and natural life in the beginning of His way, before His works of old. He was hitherto kept under close external restraint by the eternal Spirit, and so were all angels. The bringing in of the first-begotten into the angel world removed this re-

straint; for "where the Spirit of the Lord is, there is liberty" (2 Cor. iii. 17). The use which "the creature" made of this freedom, accompanied as it was by the Spirit of the Lord, which is a Spirit of sacrifice and offering, was to resolve to set up a dominion of his own in opposition to the dominion of the mind of Christ, "the corner-stone of which was laid when the morning stars sang together, and all the sons of God shouted for joy." Consequent upon the forming of this resolution, "the creature" "fell, a great star from heaven, burning as it were a lamp" (Rev. viii. 10). When "the creature" so fell, "his tail drew the third part of the stars of heaven, and did cast them to the earth" (Rev. xii. 4). Coincident with the setting up of the two rival dominions on this earth, that of the mind of Christ, and that of the mind of "the creature," the prince of this world, "the sea brake forth as if it had issued out of the womb" (Job xxxviii. 8).

When these things happened, "by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished" (2 Pet. iii. 5, 6). A natural spirit and a natural life, as possessed by the Lord in the beginning of His way, before His works of old, were overcome by Wisdom. But a natural spirit and a natural life, as revived, and regenerated, and possessed by the "creature" in their unity, and by the third part of angels, their innumerable units, made war against and overcame Wisdom, when He was brought into the angel world in the form of the first-begotten. This temporary success of "the creature" and the third part of angels, each within his own nature, but not at that time beyond in any other creature

nature, was the first step in the direction of making known, unto heavenly or angelic principalities and powers, "by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. iii. 10, 11). From thence the six days' work in connection with this earth, to prepare it anew as a habitation for man, commenced. In the performance of this work, "one day was with the Lord as a thousand years, and a thousand years as one day" (2 Pet. iii. 8).

When this work commenced the earth was submerged under water. It continued so until the third day, or the third thousand years. During the third day the dry land appeared again, and it so appeared as "the highest part of the dust of the world," which God had made out of the corruption of the world that had perished. Out of this highest part of the dust of the world so made, God formed the man. Because of this, the voice of man's earthly natural form "has said to corruption, Thou art my father" (Job xvii. 14). The dominion of the mind of Christ was the mind of the man; and the Word spoken unto the man in Eden, as the law of his life, was the divine power of this dominion in the mind of man. Until the woman was formed out of the man, "the creature" and his rival dominion were absolutely powerless, both on the earth and in the nature of man. "The creature," notwithstanding his having overcome the first-begotten within himself, was in the state of a natural spirit and a natural life in prison. But the dominion of the mind of Christ in the human world could only be established through a prolonged conflict in human nature, between His Holy Spirit and infinite mind, and the evil spirit and natural

mind of "the creature." Therefore the mind of Eve was successfully assailed by "the creature" through the instrumentality of the serpent.

The bodily form of the first man, when made, was the solitary inhabitant of this earth ; for the resurrection of the animal world, in so far as it was revived, was an occurrence which followed the formation of man out of the highest part of the dust of the world (see Gen. ii. 18-20). He was made in the image and likeness of the high and lofty One that inhabiteth eternity. In him there was the seed of the innumerable bodily forms of the human race which were to come into existence, in fulfilment of the innumerable thoughts contained in the eternal purpose of the high and lofty One. On the other hand, there was in the woman the seed of that, in human nature, which has distinguished the seed of the woman from the seed of the serpent. The Word, as a corn of wheat, fell into Eve's mind through the intermediate agency of Adam. It was there slain, through the intermediate agency of the serpent, in fulfilment of the Father's holy will, and according to the eternal purpose, in order that it might bring forth much enduring fruit in the two-thirds of men, whose names are all written in the book of life of the Lamb slain from the foundation of the world.

The Word was twice slain : first, in the form of God, whereby it became a divine seed ; second, in the mind of Eve, whereby it became a human seed. The Word, so slain or sacrificed and offered up twice, became both the divine and the human seed of a new spirit and a new life in the mind of every one of the two-thirds of men, all whose names are written in the Lamb's book of life. The first act of

offering by the Word was voluntary, in the form of God, in fulfilment of the Father's holy will from the foundation of the world. The second act of offering by the Word was involuntary, in the mind of man. It was in fulfilment of the eternal purpose, but it subjected His dominion temporarily to the dominion of an evil or a carnal mind, which is enmity against God, and which is not subject to the law of God, which is a law of sacrifice and offering, neither indeed can be. Still, the power of this evil dominion was restricted to one-third of mankind. For although "the creature" who is called "Wormwood" established the dominion of an evil mind temporarily over the whole human race by polluting its fountain-head, it is distinctly revealed that he only "fell upon the third part of the rivers, and upon the fountains of water; and the third part of the waters became wormwood" (Rev. viii. 10, 11), as the permanent life and spirit of their human minds.

After the act of disobedience, God said "unto the woman, I will greatly multiply thy sorrow and thy conception" (Gen. iii. 16). She was constituted the mother of all the human race, both those of her own seed proper and those of the serpent's seed; and her first-born, Cain, was the product of her increased conception, and the individual progenitor of the serpent's seed in human form. But her conception was still further increased by the lawlessness and violence of Cain's act when he slew his brother Abel, who was the individual progenitor of the woman's seed. "Another seed instead of Abel, whom Cain slew, was appointed" unto Eve (Gen. iv. 25). Seth, who was the seed substituted for Abel, was begotten in Adam's "own likeness, after his image," and not

"in our image, after our likeness" of God" (Gen. v. 3). From thenceforth the seed of the new spirit and the new life of the two-thirds of the human race was hid with Christ in God, consequent upon the death of Abel, who was its individual progenitor without lineal descendants. This is the good thing which the blood of Abel speaketh concerning the two-thirds of the human race, in comparison with the better things which "the blood of sprinkling" hath spoken concerning the sons of God among men, who are one out of every hundred of them.

Seth was substituted as the new individual progenitor of the woman's seed, in its human forms only, instead of Abel, whom Cain slew. In course of time the sons of God, in the line of Seth, saw the daughters of men, in the line of Cain, that they were fair; "and they took them wives of all which they chose" (Gen. vi. 2). This unlimited freedom of choice exercised by the sons of God was an evidence of the gradual withdrawal of all restraint previously exercised from without upon the natural spirit and the natural mind of the human race. Left to themselves and the dominion of the prince of this world, disastrous results speedily ensued. One side of the manifold wisdom of God, that which related to the nature and the origin of evil, was made known to the heavenly principalities and powers by the antediluvians, according to the eternal purpose. The origin of evil is the successful resistance of a natural spirit and a natural life to My Spirit, saith the Lord, which is a Spirit of sacrifice and offering; and the nature of evil when so originated and left unrestrained is to make "every imagination of the thoughts of man's heart continually" subject to its dominion only,

and also to fill the earth, as the habitation of man, with violence.

In presence of this abounding human dominion of the prince of this world, "it repented the Lord that he had made man upon the earth, and it grieved him at his heart" (Gen. vi. 6). The making of man upon the earth necessitated a change in the mind of Christ, which the abounding human dominion of evil effected when "it repented the Lord." The change effected in the mind of Christ was from a Spirit of sacrifice and offering to the self-existent Spirit of the "I am before Abraham was" (John viii. 58). The first-fruit of this change of mind was the Lord's expressed resolution, "I will destroy man whom I have created from the face of the earth" (Gen. vi. 7). Another fruit of this change of mind was "Noah finding grace in the eyes of the Lord" (Gen. vi. 8). The abounding human dominion of evil was destroyed by a flood of water, but Noah and his family were saved alive in the ark which he had prepared. This occurred during the second thousand years of human history, each thousand of which are with the Lord as one day.

It was during the second day of the natural creation that God made the firmament which He called heaven, and which is the mind of Christ. In this heaven there were names written. These were the names of the morning stars and the sons of God among men; and also the names of two chosen nations, one the natural Israel, the other the spiritual Israel. The manner of Noah's salvation was "the like figure whereunto baptism doth also now save us (the sons of God among men) by the resurrection of Jesus Christ" (1 Pet. iii. 21). And the blood of Noah was con-

stained the "true blood of which God hath made all nations of men for to dwell on all the face of the earth." The firmament which was set up during the second day of the natural creation on its divine side, was set up during the second day, or second thousand years of human history, on its human side. From thence the divine mind of Christ was consecrated to be transformed by a process of repenting or renewal, in presence of the dominion of an evil mind, into the mind of the nations of men. The determined times, before appointed, of these nations, and the bounds of their habitation, were then both immutably fixed.

"A river went out of Eden to water the garden; and from thence it was parted, and became into four heads" (Gen. ii. 10). This is the river of human history. Adam and Eve were the fountains of its water, and Cain was its first head. Cain's mind was a carnal or an evil mind. The dominion of which he was the human head was the dominion of a carnal or evil mind. It was not subject to the law of God, neither indeed could be. It was a dominion of enmity against God's Spirit of sacrifice and offering. The river of this dominion, the name of which is "Pison, is that which compasseth the whole land of Havilah, where there is gold: and the gold of that land is good: there is bdellium and the onyx stone" (Gen. ii. 11, 12). Its compass was the duration of the existence of the bottomless pit, of which "the creature," as the intellectual prince of this world, received the key at the beginning of human history, and which he opened in the hearts and minds of mankind. The power of this evil dominion ascendeth out of the bottomless pit. It has made war all throughout human

history in various forms with God's two witnesses, the Holy Spirit and the divine mind of the Lord.

Every one of the third part of men made himself subject to this dominion willingly, and Cain was the first of these individual human minds. Every one of the two-third parts of men was made subject to this dominion unwillingly. Either willingly or unwillingly, the whole human race was made subject to this dominion as the first state of men, in a natural spirit, in a natural mind, and in a natural body. It was the dominion of sin to the natural spirit and the natural mind of every human being, and it was the dominion of death to his natural body. By the opening of the bottomless pit a fire of human purification was kindled. It was the fire of a burning fiery furnace, the intensity of the heat of which increased continually in the experience of the successive generations of mankind. Into it the three parts of human nature were cast, the spirit, the mind, and the body of man, even as the three children of the natural Israel were cast into a burning fiery furnace in Nebuchadnezzar's day. In this fiery furnace of suffering and humiliation many have been "purified, and made white, and tried" (Dan. xii. 10); purified in "the onyx stone" of the body; made white in the "bdellium" of the mind; and tried in "the good gold" of the spirit of their human nature.

The three parts of human nature were bound and cast into this burning fiery furnace by "the creature" spirit of evil and his angels. At the time of the end, when the fire of this furnace has been "seven times heated," a great multitude, innumerable, of all nations, are to come out of it, not having sustained any injury. There are then to be seen

four human forms, loose, or wholly emancipated from the dominion of evil, walking in the midst of the fire. In company with the spirit, the mind, and the body of individual men, and also with the sovereign or ruling spirit, the mind and the constitutional body of nations of men, the form of the fourth is to be seen. "And the form of the fourth is like the Son of God" (Dan. iii. 25). "In all their affliction he was afflicted" (Isa. lxiii. 9). The Holy Spirit and the divine mind of the Son of God were with the two-third parts of men in the burning fiery furnace, all throughout human history from the opening of the pit and the kindling of its fire in the heart and mind of Cain.

He is to continue to be with them in the fiery furnace until the great and marvellous works of God, in individuals and nations of men are fully accomplished, through its instrumentality at the time of the end. From thenceforth the Holy Spirit and the divine mind of the Son of God are to be in everlasting union with the spirits and minds of all nations of men, and with those also of their individual citizens, who are a great multitude, innumerable. The eternal Spirit is the spirit of life to the constitutional body of the nations who are to constitute the everlasting dominion of righteousness; and the eternal Spirit is also the spirit of life to the incorruptible bodies of individual men, when the saying that is written shall be brought to pass, "Death is swallowed up in victory" (1 Cor. xv. 54). But "the flame of the fire" slew "the creature" spirit of evil, and the wicked spirits both of the third part of angels and the third part of men, by whom the three children of Israel, nationally and individually, had been bound and cast into the fire (Dan. iii. 22).

Abel was the second head of the river which went forth out of Eden. This was a head of darkness in spirit and mind to ninety-nine out of every hundred of the two-third parts of men while they lived on the earth, because of the violent death of Abel whom Cain slew. This river, "the name of which is Gihon, is the same that compasseth the whole land of Ethiopia" (Gen. ii. 13). This river is the compass of the existence upon the earth of ninety-and-nine out of every hundred of the two-third parts of men. They are those who are described as not having sinned after the similitude of Adam's transgression from Adam to Moses (Rom. v. 14). They are those who are described as "seven thousand in Israel ; all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix. 18), during the currency of the Mosaic dispensation. And they are also those who are described as "the rest of the dead that lived not again until the thousand years were finished" (Rev. xx. 5), during which "the creature" spirit of evil was restrained in the exercise of his intellectual power, and prevented from inventing any new deceptions, wherewith "to deceive the nations," as nations. During the currency of the Christian dispensation they had no part in "the first resurrection," the power of which went forth on the day of Pentecost, and has since continued in operation within the hearts and minds of the sons of God who have been redeemed from among men. The operation of this power is only to cease when they are all redeemed from the earth, the first-fruits unto God and to the Lamb, and are seen standing with the Lamb, an hundred forty-and-four thousand, complete in their number, on the Mount Sion.

Seth was the head of the third river which went out of Eden. "The name of the third river is Hiddekel: that is it which goeth toward the east of Assyria" (Gen. ii. 14). Its compass is the compass of the manifestation both of the divine and the human in a kingdom of this world. It was to receive the divine element of its power from a source which was in existence even before, or to the east of Assyria. The line of the human course of this river was through the kingdom of Judah, passing to the east of the kingdom of Assyria, but flowing through Babylon, Persia, Greece, and Rome, in succession, until the fall of the Roman Empire in the west. The water of this river had then reached its lowest ebb as the river of a natural human dominion. In its further flow from thence it was parted, one portion of its water running through the Holy Roman Empire, and another portion running through the kingdom of England. The nations of Continental Europe and the nation of England were all made of the one blood of which Noah was the progenitor. The kingdoms of Judah, Babylon, Persia, and Greece, and the Roman Republic, came into existence successively according to God's ordinance, although each of them was only a natural dominion. The change from a Republic to an Empire, the external union between the Church and the Empire effected by Constantine, and the rise of the Holy Roman Empire, were the three stages in the rise and revelation of a dominion, of which, when fully manifested, it is written that "the dragon gave him his power, and his seat, and great authority" (Rev. xiii. 2). This human dominion has come to an end; and this is sufficient evidence to prove that it was not the kingdom of

this world whose state of approximating perfection the prophet Daniel saw in the vision with which he was favoured "by the side of the great river which is Hiddekel."

The prophet's description of what he saw is given in the following words :—"Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz : his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude" (Dan. x. 5, 6). This description gives both the divine and the human lineaments of a kingdom of this world, which was to be the first in the dominion of the kingdom of our Lord and of His Christ, at the time of the end, because of its having brought forth in its previous history the national fruits of God's kingdom upon the earth. Its raiment was to be "linen," clean and white, which is "the righteousness of saints." The girdle of its loins was to be "fine gold of Uphaz," tried by fire, the consuming fire of God, a Spirit of sacrifice and offering. "Its body also was like the beryl." Its national constitution was curiously wrought throughout the whole of its development by the mind of Christ, which, in the act of framing the body of the nation, was also transformed by renewal into the mind of the nation. "Its face was as the appearance of lightning." Unto it, and by it, as a national body, God spake face to face, as He did unto and by the individual body of Moses. It was, in fact, the national body of Moses, a divinely-appointed teacher of other nations, as Moses was of other individual men.

It was the subject of contention, when "Michael, the archangel, contended with the devil, and disputed about the body of Moses" (Jude ver. 9). No other nation has arisen, or can arise, on this earth, unto whom God has spoken or will speak face to face as He has done unto this nation as a nation. This kingdom is the visible counterpart of "the woman clothed with the sun." And the national body, or constitution, of this dominion is "the temple of the tabernacle of the testimony in heaven" (Rev. xv. 5). Its name as a kingdom of this world was the first written in the counsel of heaven; and it is the Mount Sion of the holy city, "the new Jerusalem, which is above and is free" (Gal. iv. 26). "And his eyes as lamps of fire." The eyes of the Word of God and of the self-existent Spirit of eternal life to this nation, as a nation. "And his arms and his feet like in colour to polished brass." The natural intellectual power of the Greeks, as a nation whose dominion was one of "brass" (Dan. ii. 39), was revived in a spiritual form in the mind of this nation, burnished as in a fire of continuous internecine conflict between good and evil, waged in the mind of the nation during the course of its history. The works of its intellectual "arms" and the ways of its political "feet" were works and ways performed in perilous times of evil and suffering as a nation, but always tending upward and onward in the direction of national righteousness. "And the voice of his words like the voice of a multitude." Its government was a government founded on justice and freedom. The power of its government was the power of mind, and not that of military might or force. It was a parliamentary form of government, conducted by means of discussion

and persuasion. And it was popular in its constituent elements; for the voice of the words of the government was the voice of the people, "like the voice of a multitude."

Of all the lineal descendants of Seth, from himself inclusive to Abraham, only two shone as individual stars in human history. These were Enoch and Noah. Enoch's life and experiences prophesied of the Lord's coming, with ten thousand of His saints: first, in one kingdom of this world; and thereafter, in an everlasting kingdom, composed of a great multitude, innumerable, of all nations, and kindreds, and people, and tongues. Noah prophesied also; for his being saved by water in the ark, which he had prepared, was "the like figure whereunto baptism doth also now save us, by the resurrection of Jesus Christ" (1 Pet. iii. 21). Noah's life and experiences prophesied of the coming of the power of "the first resurrection of Jesus Christ," in the individual men who are the sons of God. Enoch prophesied of the coming of the power of the second resurrection of Jesus Christ, first in one nation, and there after in all nations as kingdoms of this world, which are thereby to become "the kingdom of our Lord and of his Christ." Of this kingdom of our Lord there are three human bodily temples, or national forms, of the constitution of its government: one is "the temple of the tabernacle of the testimony in heaven" (Rev. xv. 5); a second is "the temple of God" (Rev. xi. 19); a third is "the temple of heaven" (Rev. xvi. 17). When the first of these temples was opened, at the time of the end, "the seven angels," or the seven Spirits of God's eternal power in the mind of Christ, came out of it. These Spirits have "the seven

plagues " of God's purifying judgments revealed in His love against all remaining forms of unrighteous national government. Unto these seven Spirits were also given "seven golden vials full of the wrath of God, who liveth for ever and ever" (Rev. xv. 7). When the second of these temples is opened, at the time of the end, "the second woe is past;" the seventh angel has begun to sound;" and there was seen in his temple the ark of his testament" (Rev. xi. 19). Concerning the third of these temples, "the temple of heaven," it is written: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done" (Rev. xvi. 17).

The going forth of the seven angels to "pour out the vials of the wrath of God upon the earth" is identified with the opening of the national "temple of the tabernacle of the testimony in heaven;" and the pouring out of the seventh vial into the air is identified with the coming of "a great voice out of the temple of heaven, saying, It is done." The temple at Jerusalem was a figure in its "holiest of all," its sanctuary or holy place, and its court without, of the three latter-day national temples, which are respectively designated—one, "the temple of the tabernacle of the testimony in heaven;" another, "the temple of God;" and a third, "the temple of heaven." The first named national temple represents the state of a human dominion corresponding with the holiest of all of the temple at Jerusalem; the second named national temple represents the state of a human dominion corresponding with the sanctuary or the holy place of the temple at Jerusalem; and the third named

national temple represents the state of a human dominion corresponding with the court which is without. These three national states of human dominion are all included in the one universal and everlasting dominion which is to be set up at the time of the end, the individual citizens of which are described as "a great multitude which no man could number of all nations, and kindreds, and people, and tongues" (Rev. vii. 9). They are the visible national counterparts in a human dominion of the three invisible individual states of men in spirit and in mind. "The temple of the tabernacle of the testimony in heaven" is the visible counterpart in a human dominion of the spiritual and mental state of the sons of God who stand with the Lamb on the mount Sion; "the temple of God" is the visible counterpart in a human dominion of the spiritual and mental state of the two-third parts of men whose names were written in the Lamb's book of life, but whose names were not also written in heaven; and "the temple of heaven" is the visible counterpart in a human dominion of the spiritual and mental state of the third part of men whose names were not written in the Lamb's book of life.

The rise and revelation of the first named state of a human dominion, that of the holiest of all, would be identified with the progress of the individual redemption of the sons of God both from among men and from the earth. All throughout, at least from the time of the fall of the Roman empire in the west, those of them actually redeemed and "under the altar," a constantly increasing number, are represented as crying with a loud voice, "saying, How long, O Lord, holy and true, dost thou not judge and avenge our


blood on them that dwell on the earth" (Rev. vi. 10). The kind of vengeance for which they cry is the rise and revelation of a human dominion under the influence of their spirit, and possessing the heavenly light of their mind. Their spirit is the Holy Spirit, and their individual minds were transformed by renewal into the mind of Christ through a process of invisible sacrifice and offering while they lived on the earth. It is the outward and visible manifestation of their invisible state in spirit and mind (which is one so glorifying to God), that they desire to see made visibly manifest in the state of a human dominion. Such a visible manifestation of their invisible state in a human dominion will fully and adequately avenge their blood, or the life which they lived in the body on the earth, the substance of which was "blood." It is intimated in the reply which was given to them that the complete redemption of their entire number from the earth, and the full revelation of such a human dominion, would be occurrences coinciding in the time of their happening. The passing of the last of the sons of God from the earthly to the heavenly state would be accompanied by the full opening of "the temple of the tabernacle of the testimony in heaven," in the experience of one of the kingdoms of this world.

"The woman clothed with the sun," which is "the church of the first-born in heaven," or the sons of God in the aggregate, would then be perfected as the Bride, the Lamb's wife, the invisible body of the Holy Spirit and the mind of Christ. And a human dominion would then also be perfected as the visible national temple of the Holy Spirit and the mind of Christ. This human dominion is the

dominion of Britain. "The temple of the tabernacle of the testimony in heaven" has been erected in the history of England and that of the nations associated with it as the component parts of the British dominion. Its state as a human dominion is the destined visible national counterpart of the invisible state of "the woman clothed with the sun." The glory of the Father, the only true God, is enduringly but invisibly revealed in the state of "the woman clothed with the sun;" and the glory of the Son, the only wise God, is enduringly and visibly made manifest in the state of Britain's human dominion, in which that which is divine and that which is human are indissolubly united as the spirit and the mind of the nation. Its state as a human dominion is the holiest of all, the way into which has not been made manifest unto any other nation of men, or indeed ever can be. The everlasting voice of Britain's state as a human dominion is like "the new song" of the sons of God. "No man could learn that song but the hundred forty and four thousand which were redeemed from the earth" (Rev. xiv. 3). So no other nation can learn to utter the voice of Britain's state as the voice of a human dominion.

IV.

THE third river, which is Hiddekel, and of which Seth is the head, was in its first state the river of a natural human mind. The direction in which the transforming and renewing power went forth in connection with it was in the line of Enoch, Noah, and Abraham, as individual progenitors of the Messiah, the possessor of the mind of Christ, wherewith the mind of the nations was to be transformed by renewal at the time of the end. This line was still further prolonged through Moses, David, and Elijah, in connection with the law, the psalms, and the prophets of Scripture truth. The first national government ordained of God was that of the natural Israel. But the mind of the nation rejected it, having retained its carnal state, and desired the mind of a human king to be substituted instead of the mind of the divine King. This transaction was in accordance with the eternal purpose; but the holy will of God was then also revealed in the act of giving unto Saul, the chosen king, the Spirit of God, to qualify him for the due discharge of his kingly duties. The mind of the king was like the mind of the nation, a natural mind; and he also rejected the Spirit of God, so that He could not reign within him as "the Lord's anointed." But David, his successor, was a man according to God's own heart. David prophesied of the coming of a King, whose mind, as the



mind of the Sovereign of men, would be the mind of Christ transformed by renewal into the mind of man. Another prophet was also to arise like unto Moses. "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear, in all things whatsoever he shall say unto you" (Acts iii. 22). And Elijah, in his spirit and in his mental power as a reprovcr of national iniquity, was to come again. This his life and translation prophesied ; and this also is declared in the last sentences of old testament Scripture ; for, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord ; and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse" (Mal. iv. 5, 6).

This is a promise of the reconciliation of old things with new things, and of new things with old things, in relation to the mind and the government of nations, to the extent they can be so reconciled in the mind of Christ through His coming to supplant the natural mind of all nations. The course of this third river of mind was "toward the east of Assyria." The separate kingdom of Israel was a distinct head of national mind, the existence of which perished when it was merged in the kingdom of Assyria, which was another head of national mind. But the river's course was to "the east of Assyria," through the separate kingdom of Judah, as another head of national mind, until it also was merged in Babylon, the first king of which, Nebuchadnezzar, was the first head of a universal human dominion. He was a head of "fine gold." God gave Nebuchadnezzar his king-

dom. Its power was ordained of God by the agency of angels, in the hand of a Mediator, the mind of Christ. Full provision suitable to the circumstances of the nations was made for their government according to God's ordinance. And similar provision was made for the self-government of every individual of all nations whose name was written in the Lamb's book of life, through "the law," also ordained of God, by the agency of angels, in the hand of a Mediator, the mind of Christ.

The angels by whom "the law" was ordained in the hand of a Mediator, were the two-thirds of angels, less "the morning stars, and the sons of God" among them. By the exercise of his invisible power in the individual mind of his fellow among the two-thirds of men, each of these angels was a living law unto the man's natural mind. The Israelites who received "the law" by the disposition of angels did not keep it. They were "hearers of the law, but not doers of the law." The two-thirds of angels were the innumerable intelligent spirits of "the law," each one giving its light, accompanied by power, to the mind of his fellow among men. In this way, those among the two-thirds of men who were not like the Israelites, "hearers of the law," have been made "doers of the law." "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14, 15). Among those of the two-thirds of men so situated, "the chariots of God are twenty thousand, thousands of angels; the Lord is among them as in Sinai, the holy place"

(Psa. lxviii. 17). "In Sinai" the Israelites heard an audible voice proclaiming "the law," but they did not obey its words. Within each mind of the two-thirds of men, on the other hand, his angel, who is his ministering spirit, wrote this law, the words of which the ears of his body may never have heard, and the eyes of his body may never have read. And this knowledge so communicated in and to each such human being, became a power whereby he is justified without repentance, because he needeth it not, seeing that he has been a law unto himself all his life, doing by nature, and by the disposition of his angel, "the things contained in the law."

Nebuchadnezzar, the first king of the one universal human dominion, prophesied, in a figure, of the deep abasement of its power for a determined time before appointed. "Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him" (Dan. iv. 16). This was the sentence of humiliation passed upon Nebuchadnezzar, who, in this matter, was "a figure" of the human dominion of which he was the first head of fine gold. There have been two phases of the history of this dominion: one from Babylon in the east to Rome in the west; another from Rome in the west to Rome in the east, and its successor, Turkey. This was the running and returning line of the history of the abasement of human government. Its last locality was "to the east," both of the holy Roman empire and of "the great city which spiritually is called Sodom and Egypt." In its state of abasement it became one part of the dominion of the prince of this world which is called "Babylon the Great." The time duration of this

abasement of human dominion dates from the first year of Nebuchadnezzar as king of the universal dominion, the year 606 B.C. It was to continue for "seven times," which are seven years. A day of Nebuchadnezzar's abasement was appointed for a year in the history of the dominion. The year is a year of 360 days ; so that the seven years of years are 2520 years. But each of these years is also a year of 360 days, making the 2520 years to represent 2484 ordinary years. One-half of these 2484 years had run out when Jerusalem began to be trodden under foot by the religion of Mahomet, associated with the military power of the Saracens, in the year 636-7. The lowest depth of abasement then began to be entered upon, and it has continued without improvement to this day. But the last year of the 2484 years is the year 1878-9.

The state of the Babylonian kingdom at the beginning of the 2484 years was a high state in comparison with the low and degraded state of the Turkish dominion at the time of their end. The effect which Nebuchadnezzar the king's abasement produced upon him was singularly beneficent. These are the words in which he gave expression to the changed state of his mind : "Now I, Nebuchadnezzar, praise and extol and honour the king of heaven (or mind), all whose works are truth and his ways judgment ; and those that walk in pride he is able to abase " (Dan. iv. 37). While stagnation in the lowest depth of abasement has prevailed for 1242 years in the east, progress has been the law in operation in the west. In England, the work of improvement was originated in the beginning of the thirteenth century, and has been gradually and steadily carried forward through a process of

national suffering for many generations of its history. In France, "the street of the great city," the work of improvement was originated more recently, and has been carried forward more rapidly through great tribulation. Both nations have advanced in different degrees: Britain as "the temple of the tabernacle of the testimony in heaven;" and France as the first portion of "the temple of God." And each nation is prepared to echo in its state the first part of Nebuchadnezzar's statement when his abasement ceased, now, at the time of the end, the year 1878-9. And another kingdom of this world, Turkey, after a long career of pride of power, and injustice of national government, is experiencing the truth of the second portion of this statement, at the time of the end, the year 1878-9, preparatory to becoming a portion of "the temple of heaven."

The mind of Christ was present with all nations throughout the whole course of their history. But the state in which Christ's mind was present among them was the state of "the bottomless pit"—a state of human purgatory. The passing of the mind of Christ through this state of national human purgatory was indispensable as one process in the transforming of it by renewal, to become the one mind of all nations in the one universal dominion at the time of the end. But the mind of Christ was present in a special manner in the mind of the Jewish nation, from the day of Moses until the sealing up of the vision and prophecy. It was undergoing a process of crucifixion, between the iniquitous mind of the nation and the evil mind of the intellectual prince of this world, whose power was all prevalent in the mind of the Hebrew nation. The know-

ledge of God presented by the mind of Christ to the mind of the nation was continuously rejected ; but this divine knowledge, so rejected by the mind of the Hebrew nation, became the dead letter of the Scripture of truth. This "testimony of Jesus," so transformed into Scripture truth, became the sepulchre of the body of the divine knowledge of the Lord's mind, where the Lord lay, until, through His decease at Jerusalem and subsequent resurrection, life began to be given unto it. This life was given by the power of "the first resurrection" in the minds of individual men, from the day of pentecost, and so forward to the time of the end, by the Holy Spirit of Christ's mind, which is also "the Spirit of prophecy."

But life was also to be given to this body of the divine knowledge of the mind of Christ rejected by the Hebrew nation, in another nation, by the power of the second resurrection of Jesus Christ. Shortly after the rise of the united English monarchy, in the year 827, a controversy arose in the Latin Church respecting the manner in which the body and blood of Christ are present in the sacred supper. "In the year 831, a monk, named Paschasius Radbert, wrote a treatise on the sacrament of the body and blood of Christ. He taught, in general, that in the Lord's Supper, after the consecration, there remained only the appearance of bread and wine, and that the real body, or the flesh and blood of Christ, were present, and, indeed, the *identical body that was born of the Virgin, suffered on the cross, and arose from the tomb*. This doctrine seemed to many to be new and strange, and especially the last part of it" (Mosh. Eccles. Hist. vol. ii. p. 219). The

English nation was subjected to the humiliation of the Norman invasion and conquest in the year 1066. By means of this invasion and conquest a new and a foreign dynasty of kings was set up over the nation. When this occurred in England, a new controversy had arisen in the Latin church respecting the eucharist, which was not closed until the year 1077. The result of this controversy was a reiteration of the doctrine of the real presence in the eucharist. A still further humiliation overtook the king and nation of England at the beginning of the thirteenth century. A dispute occurred between the pope of Rome and the king of England in relation to the filling up of a vacancy caused by death in the see of Canterbury. The pope, having exhausted the whole strength of his ecclesiastical dominion without reducing the king to submission, summoned to his aid in the conflict the military power of the king of France, in the year 1212. The king of England yielded; and in May, 1213, made his kingdom tributary to the pontiff, obliging himself and his heirs to pay annually the sum of seven hundred marks for England and three hundred for Ireland, in acknowledgment of the pope's supremacy and jurisdiction.

The fulness of the time was now come, and life was given to a statement of Scripture in the experience of the English nation. "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Then shall we know we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto

us as the rain, as the latter and former rain unto the earth" (Hosea vi. 1-3). Two years after this last humiliation of England, in the third year, 1215, Magna Charta was reluctantly granted by the king. The foundation of the English national constitution was laid by the mind of Christ, who then began to come as "a quickening Spirit" of divine life to the mind of the nation. His coming was as "the latter rain," by the power of the second resurrection of Jesus Christ, which is national in its form. His coming was also as "the former rain," by the power of "the first resurrection" of Jesus Christ, which is individual in its form. As "the latter rain" he came, and continued coming, "a quickening Spirit" of life in and to the mind of the nation; and the effect of the exercise of this power of the second resurrection was disclosed in the gradual development of the nation's body or constitution. As "the former rain" He came, and continued coming, "a quickening spirit" of life in and to individuals of the nation, but specially in connection with the exercise of the royal prerogative of the king as the individual personation of the nation's sovereign power or government. Numerous contests arose between the successive kings and the nation, concerning Magna Charta, during the first hundred years after it was granted; but progress was not hindered. The rights and liberty of the people grew in strength of possession, notwithstanding a long-continued vain assertion of royal prerogative.

The mind of Christ could only be transformed by renewal into the mind of the English nation through a process of corporate sacrifice and offering. It was proved in the experience of the Hebrew nation that the corporate body, in

and by the mind of which the sacrifice and offering were made, could not receive the gift ; because the act of sacrifice and offering was the act of its rejection, and it was impossible to renew it. In the year of Magna Charta, 1215, Innocent III., the pope by whom king John of England was so much humiliated, published seventy decrees in a very full council of the Lateran. One of these decrees related to the manner in which Christ's body and blood are present in the eucharist : " And he consecrated to it the hitherto unknown term of Transubstantiation " (Mosh. Eccles. Hist. vol. ii. p. 559). This dogma of the real presence in the eucharist was enjoined upon the church, and to be received as of divine authority. It is a human delusion ; but God chose it. From day to day this sacrifice and offering in the mass has been ever since made in the corporate body of the Latin church. It began precisely when the transformation of Christ's mind by renewal into the mind of the English nation began ; and it has continued all throughout the divine process of transforming by renewal. The work of transformation has been performed by the Latin church, and the work of renewal has been done by " a quickening Spirit " in the mind of the English nation. The doctrine of transubstantiation corporeally, in its relation to the body and blood of Christ, is not of divine authority, but is a human invention. There is mystery upon mystery identified with the knowledge of God and of Jesus Christ, but not one of them bears the least resemblance to the dogma of transubstantiation. It is not a mystery. The material emblems can be any day submitted to scientific analysis of an unerring kind after the act of consecration. If the dogma were of divine authority

and true, it would be the duty of its upholders, both to God and the world, to court the application of so simple and infallible a test, and thus demonstrate its truth. The alleged miracle of transubstantiation might, however, be only made a plea for the occurrence of the opposite kind of miracle, re-transubstantiation, because of the consecrated material emblems being desecrated.

Like the serpent's first lie to Eve, this dogma of transubstantiation in the daily sacrifice of the mass is a daily proclamation of God's truth. The Latin church does make a daily sacrifice and oblation; but it is the sacrifice and offering of the mind of Christ by the rejection of its divine knowledge. The Latin church has followed in the footsteps of the Hebrew nation; but the fruit of the sacrifice and offering by the Latin church is dissimilar to that of the Hebrew nation. Instead of the contents of the volume of the book of Scripture truth, there are substituted the life and power of their gradual accomplishment unto perfection in English national history; instead of a dead body of the letter of divine knowledge in Scripture, there has come into existence the living corporate body of the incomparable English national constitution. Instead of the Hebrew nation bringing forth continually and solely the fruits of national unrighteousness, there is substituted the English nation, bringing forth continually, but partially, the fruits of national righteousness. By the decease accomplished at Jerusalem, the union between the body and the mind of Christ was irrevocably dissolved. The body alone suffered the pains of death. The mind was incorruptible; and its agony, in sympathy with the body, only perfected it. The

mind, whether divine or creature, cannot die. It is not made, but begotten. Still, the mind, whether divine or creature, can be transformed by renewal, as the mind of God was into the mind of Christ through sacrifice and offering in eternity and in the form of God ; as the minds of the individual sons of God have been also into the mind of Christ through their individual sacrifice and offering within themselves ; and as the mind of Christ has been into the mind of the English nation through its daily sacrifice and offering in and by the mind of the Latin Church. Instead of the sacrifice and offering of its own mind, in order to receive the mind of Christ in exchange—a work which was impossible of performance by the Latin Church, except through its corporate reception of the gift of “a quickening Spirit” of sacrifice and offering—it has corporately sacrificed and offered up the mind of Christ by rejecting its knowledge, and thereby made its gift available for the English nation, who, because its name was written in heaven, received the further gift of a quickening Spirit of sacrifice and offering, whereby it obtained power to be born of God in mind, making the mind of Christ the mind of the nation.

The Latin Church has been performing an indispensable work, as the Hebrew nation did, in fulfilment of the eternal purpose, and also in preparing the way for the accomplishment of the counsel of heaven, both in relation to the English nation, and through it in relation to all nations of men at the time of the end. The Hebrew nation, through its daily sacrifice and offering of the mind of Christ, co-operated with God in producing the Scripture of truth. And the Latin Church, through its daily sacrifice and offer-

ing of the mind of Christ, of which the daily sacrifice of the mass is a suitable and an adequate sign continually present, has also co-operated with God in producing the incomparable national constitution of England, and the filling of the national mind with all the fulness of the mind of Christ, bodily or visibly, which is all the fulness of the God-head. The first important use which the English nation made of this divine gift of mental light was to cancel, by an Act of Parliament, in the year 1367, the obligation to pay the annual tribute of political vassalage to Rome, exacted by the Pontiff in the year 1213. The next great conflict in the mind of the English nation, in the line of the course of this third head of the river which went out of Eden, arose toward the middle of the seventeenth century. The king and the Parliament of the nation came to open war, each employing military force. The painful and lamentable issue of this struggle was the judicial martyrdom of the king, Charles I., on the 30th January, 1649. The sacrifice was a great one, but it was unavoidable; and its offering was the visible sign of a great change, dating from thence, in the manner and the spirit of the exercise of the sovereign and ruling power of the nation. Magna Charta then became spirit and life to the nation, just as Scripture truth became spirit and life to the world by the decease which was accomplished at Jerusalem.

Forty years elapsed before the first full fruit of this last named great invisible change began to be made visibly manifest in the experience of the Hebrew nation, when Jerusalem was destroyed, and the nation dispersed. Forty years elapsed, also, before the first full fruit of the great

invisible change began to be made visibly manifest in the experience of the English nation, when the English Revolution of the year 1689 introduced the era of English liberty along with a spirit of toleration. The dominion of England became more and more markedly, in the manner of its government, a dominion of mind exercised by the power of speech. The area of its parliamentary government was extended, first to Scotland, in the year 1707. The Parliament of England then became the Parliament of Great Britain. This area was still further extended to Ireland on the 1st of January, 1801, and the Parliament of Great Britain became the Parliament of Great Britain and Ireland. This is the full extent of the home parliamentary dominion of Great Britain and Ireland. "The tabernacle of the testimony in heaven" was then finished. The British dominion then occupied a parliamentary position similar to that in which the Hebrew nation was territorially placed when the foundation of Solomon's temple was laid, in the four hundred and eightieth year after the exodus from Egypt. This territorial and parliamentary parallel of circumstance, between Judah and Britain, has also an accompanying parallel of time duration ; for, from the year 1445 B.C., when the Israelites had rest from war, after the initial conquest of a large portion of the promised territorial inheritance, to the year 1011 B.C., when the foundation of the temple was laid at Jerusalem, in token of the end of "the tabernacle," and the completion of the conquest of the promised territorial inheritance to the full, the interval of time was four hundred and thirty-four years. And from the rejection of Rome's political supremacy by the Parliament

of England, in the year 1367, to the full development of the parliamentary limit of Britain's home dominion, which was also the end of "the tabernacle of the testimony in heaven," and the foundation of "the temple of the tabernacle of the testimony in heaven," on the 1st of January, 1801, the time interval was also four hundred and thirty-four years.

The process of welding together the originally disjointed parts of the United Kingdom of Great Britain and Ireland into a national constitution, or a corporate body, "like unto the beryl," has been a prolonged one; and the work accomplished is a great and marvellous one. The process commenced just about the time the Roman Empire was nearing its end in the West. The nominally Christian Roman Empire, the existence of which dated from the year 314, was the first dominion of this world "like a lion" (Dan. vii. 4), the lion of the tribe of Judah. This dominion "had eagles' wings" of military power. But "the wings thereof were plucked" when the empire fell in the year 476. It was revived as a truly Christian dominion, for "it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given unto it" (Dan. vii. 4). The nominally Christian Imperial rule was the seventh king, or the seventh form of government, that had been set up in Roman history. The Roman Republic was the seventh head of the universal dominion which was raised up in the human world. These seven heads were: Judah, Israel, Assyria, Babylon, Persia, Greece, and Rome. The Roman Republic fell, and the Roman Empire succeeded as the sixth king, or sixth form of Roman government. Cæsar

was the eighth, yet of the seven, in the succession of heads of the universal human dominion. It was the multifarious power of this dominion that had its seed sown in Kent, the first kingdom of the English heptarchy, about the year 455. This seed fell into the earth in a governmental form—"like a lion;" but, having died in this form of a lion when the Roman Empire fell, it was to be revived, standing erect as a human dominion, and a human heart was to be given unto it. Its multifarious earthly parent had seven heads, and an eighth, which was of the seven; and the seventh head had seven dynasties of kings, or seven successive forms of government.

The subjects of this earthly universal dominion comprised all the three sections of the human race lineally descended from Noah, who was the fourth head of the river which went forth from Eden, and who was also the father of the one blood of which God hath made all nations of men. This earthly dominion had power over all nations of men; and the river of its life "is Euphrates" (Gen. ii. 14). In this river Euphrates, "the four angels, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men, were bound" (Rev. ix. 14, 15). The water of this great river Euphrates was to be dried up when the sixth angel poured out his vial upon it, at the time of the end. Its course would be ended when its water was dried up, and "the way of the kings of the East" would be prepared. "The four angels" are the four faces, or phases, of the manifestation of the mind of the prince of this world, in his going forth in human history sitting upon a red horse, and following the mind of Christ, who went forth

sitting upon a white horse, conquering and to conquer. Christ's first conquest was the human mind of Abel. Then he that sat upon the red horse began to exercise the power that was given unto him "to take peace from the earth, and that they should kill one another" (Rev. vi. 4). Cain was the first of the third part of men who was slain in mind and heart by one of the third part of angels. That which was slain by an evil angel in Cain, and in every one of the third part of men, was the Word of the Lord when revived with power in his mind, and the Spirit of the Lord when quickened to life in his heart. It was the Lord who was crucified, in the power of His Word, and in the life of His mind, which is the light of men, in each and all of the third part of men, from the day of Cain to the time of the end; and it was the power of righteousness to the two-third parts of men individually, by which they each could have been made righteous in a bodily life, as Abel was, that was slain by Cain in Abel.

Because of the violent death of Abel, only one of the seed of Seth could be revived in mind and quickened in heart as Abel was, and thereby made righteous, until after the decease that was to be accomplished at Jerusalem. Seth was begotten by Adam in his own likeness, after his image, having in his mind the seed of the knowledge of good and evil. In this respect Adam and Seth were "in our image, after our likeness" of the Father, "as one of us"—the high and lofty One that inhabiteth eternity, and the Ancient of days. "For the Lord God said, Behold, the man is become as one of us, to know good and evil" (Gen. iii. 22). In this state of knowledge, which was self-

begotten in Adam, had he been permitted to take of the tree of life and to eat of it, he would have lived for ever. But this was not the eternal purpose, or the holy will of God, or the counsel of heaven; therefore man was driven forth from this low state of knowledge to undergo a long course of education into high, higher, and highest states of knowledge. And during the progress of this education of man, God "placed at the east of the garden of Eden cherubims and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. iii. 24). Until the mind of Christ in His way of conquering and to conquer, by sacrifice and offering, and the mind of the prince of this world in his way of military war and mental conflict, had finished their work respectively, the way of Seth's seed, or the two-thirds of men, to "the tree of life, which is in the midst of the Paradise of God," would be effectually barred, in conformity with the holy will of God; so that none of their names might be blotted out of the Lamb's book of life. For the purpose of promoting the education of the human mind into high, higher, and highest states of knowledge, "a great sword" was given unto him who sat upon a red horse, wherewith to keep the minds of individuals and nations of men in circumstances of continual intellectual conflict, through their ever-increasing enlightenment and progressive education, into the knowledge of good and evil.

Enoch was the seventh from Adam, inclusive, and the eighth from Adam, including Abel. Enoch was the most highly-favoured individual man throughout the whole course of human history identified with the third river of mind

which went forth from Eden, and which is named Hiddekel; and the English nation is the most highly-favoured nation of all the nations of men which God hath made of one blood to dwell on all the face of the earth. The mental life of the nation was identified with the river Hiddekel, by the side of which Daniel saw the vision of its glory as a human dominion. The first corporate life of the national mind was identified with Euphrates, in which "the four angels" were bound, the water of which was to be dried up at the time of the end. The united monarchy of the English nation resembled the individual man Enoch in being both a heptarchy and an octarchy. The seven kingdoms of England rose in succession, one after another; the first, Kent, just before the fall of the Roman Empire; and the last, Mercia, just before the substitution of a human head instead of the Divine Head over the corporate body called the Christian Church. The "octarchs" were the successive kings, who, so long as the heptarchy existed, were for the time being kings of the English nation, and so acknowledged by the other six princes; so that the octarch, while he was the eighth, was also one of the seven. In this respect the English dominion, in its origin, was like its parent, the Roman Empire, in its first state as the universal dominion. It had seven heads, and there was an eighth head, which was one of the seven. And it was not even nominally a Christian dominion. But Noah was the head of the river with which the corporate life of the English national mind was then identified, even the one blood of all nations. And Noah was the tenth from Adam, inclusive, and the eleventh from Adam, including Abel.

God hath not only made all nations of men "of one blood;" He also "hath determined the times before appointed, and the bounds of their habitation" (Acts xvii. 26). "The times before appointed" are the times of the revelation of the wisdom of God in the mind of Christ, the full power of which was disclosed therein when, on the seventh day, from the beginning of the Lord's way, before His works of old, which was the third day of the natural creation, the dry land which God called Earth appeared, and which has since been prepared to become the highest part of the dust of the world, out of which man's body was formed; and which highest part of the earth is also the present habitation of all individuals and all nations of mankind.

These seven days were the seven times of the seven Spirits of God, one of which, a Spirit of sacrifice and offering, was the Spirit of the seven, resting from its work of sacrifice and offering on the seventh day, during which the dry land called Earth appeared, and the vegetable world of a natural life and a natural spirit was brought forth in innumerable material but immovable forms. The Night of the Spirit of sacrifice and offering in operation was the Night of "the former" natural life, and "the former" natural spirit; and it was also "the evening" of the first day, "the morning" of which was the morning of "the Ancient of days," the second of God's seven Spirits. The day of the rest of the Spirit of sacrifice and offering, which was the seventh day, and the third of the natural creation, was the day of "the latter" natural life, and "the latter" natural spirit, brought forth in the vegetable world. The former natural

life was a life of eternity sacrificed, and the former natural spirit was a spirit of infinitude offered up. But the latter natural life, in its first vegetable forms, was temporal and innumerable; and the latter natural spirit, in its first angelic forms, was finite, but also innumerable. There was one great spirit of the latter natural life after it was destroyed in the vegetable world, and this spirit was "the creature," the finite "god of this world." His power, as "the creature" god of this world, a great spirit, was fully developed on "the eighth day, and so forward," which was the fourth day of the natural creation. The mind of Christ was all the fulness of the Godhead, and all the power of the seven Spirits of God was concentrated therein. He was the eighth, as the mind of Christ, the firmament of God's power called Heaven; but He was also one of the seven Spirits of God, as the Word in the form of God. The mind of "the creature" god of this world was all the fulness of the knowledge of the creation, but destitute of the knowledge of God; whereas the mind of Christ was all the fulness of the wisdom and knowledge of God, and the Almighty power of the Creator, wherewith "all things were made," and without whom "was not anything made that was made." Still, "the creature" god of this world, to the extent of his finite power of mind, and his knowledge of the works created, was also the eighth and of the seven, but not one of them.

Being destitute of the knowledge of God, "the creature" god of this world was necessarily destitute also of the power of a Spirit of sacrifice and offering, although his creature mind was the offspring of the operation of this Spirit in the mind of Christ. When, towards the end of the sixth day

of the natural creation, God disclosed His intention to make man "in our image, after our likeness," "the creature" revealed within himself first the true character of a natural life and a natural spirit, which the Father alone knew before, because of His eternal conflict of long-suffering with "the former" natural life and "the former" natural spirit. "The creature" god of this world, although the intellectual offspring of the mind of Christ, resolved to employ all the power of his mind, begotten in his natural spirit of a natural life, through the power of a Spirit of sacrifice and offering, combined with the power of the mind of Christ, in a vain endeavour, by every means open to him, to thwart and frustrate the mind of Christ in His appointed work of making man "in our image, after our likeness." But, unconsciously and unwillingly on his part, "the creature" was made the intelligent agent of fulfilling the eternal purpose, the holy will of God and the counsel of heaven, unto perfection. Without his mind working in opposition to the mind of Christ, and without his evil spirit working in opposition to the Holy Spirit of God, within the hearts and minds of individuals and nations of mankind, the disclosed intention of God to make man "in our image, after our likeness," could not have been accomplished. Great intellectual power was therefore given unto him. Still, although his was this great intellectual power of "the creature," it was only derived and dependent creature power of mind. It was derived from the firmament of God's power of mind, which is the mind of Christ, and it was wholly dependent thereupon. Because it is so derived and dependent, it is like Eve in body, in her relation to Adam, "the woman" in mind, in

its relation to the mind of Christ. It was "the creature," the finite power of mind, sitting actually upon "the seven heads," or seven Spirits of God. These "are seven mountains" of all power in the heaven of man's mind, and in the earth of man's body. On these "the woman sitteth" as the mind of "the creature." She has been so sitting on them in human history from the hour that Eve's mind was beguiled in Eden, and she will continue to sit on them until the water of the great river Euphrates is dried up, at the time of the end.


The firmament of God's power called Heaven was the work of the second day of the natural creation ; of the fourth day from everlasting, from the beginning ; and of the sixth day from the beginning of the Lord's way, before His works of old. It was the only day the work of which was not pronounced to be good. The state of the mind of Christ was the subsequent state of man's bodily life when alone in Eden ; it was "not good," and this God said. An help-meet was to be made for it, as Eve was made for Adam. The first form of this help-meet was the natural mind of "the creature." Like the natural woman in body and mind, "the creature" in spirit and mind was a failure as an help-meet, but performed the work which was delegated to him, even as Eve did. Eve's work was the procreation of the human race as living souls. "The creature's" work was the regeneration of the human race, as living souls, "in our image, and after our likeness" of God. The regenerating of the human race was the preparing of an help-meet for the mind of Christ, both individual and aggregate in its form. When this help-meet is prepared, the state of the mind of

Christ will cease to be "not good." It will be perfected for ever along with those human minds which are sanctified, and which in the aggregate are "the woman clothed with the sun," and also "the bride, the Lamb's wife," in mind. When so perfected, the mind of Christ will be for ever revealed as the mind of the human world in its three eternal states, and also as the mind of the everlasting human dominion of righteousness. The mind of Christ has been gradually transformed by renewal into the mind of the human world, in substitution for its carnal mind, by the repetition in Him, but external to Himself, through His prolonged conflict within innumerable human beings, and all nations of men, corrupt in body, carnal in mind, and disobedient in spirit, of the former experience of His Father in His conflict within Himself, with the former natural spirit, and the former natural life.

By the long-suffering of the mind of Christ made manifest in human history ; by the suffering of Christ when "he resisted unto blood, striving against sin" (Heb. xii. 4) ; and by His final victory over sin and death, which is to be revealed in a great multitude innumerable, of all nations, the Lord of glory in angels and the King of saints among men will be for ever perfected as the full and only equal in body and mind of His Holy Father in Spirit and mind. It is this mystery of the united power of human redemption, in the mind of God, in the mind of Christ, and in the mind of the prince of this world, which is that of "the woman," that was brought partially to light in Enoch, when he walked with God, and pleased God, and was translated without seeing death. Enoch was the seventh from Adam, in the

line of Seth. But including Abel, whom Cain slew, Enoch was the eighth. The slaying of Abel was in fulfilment of the eternal purpose. His violent death was an essential, an indispensable part of the mystery of the power of human redemption, in its relation to the two-thirds of men generally, and also to the individual redemption of Enoch specially. Abel's death, moreover, prophesied of the sufferings of Christ as a greater and a higher part of the mystery of the power of human redemption. There were seven human generations from Adam to Enoch, both inclusive, just as there are seven generations of God's Spirits. The mind of Christ, although the eighth, was of the seven, for it is the mind of Wisdom which the Lord possessed in the beginning of His way, before His works of old, in His seven Spirits. So Enoch was the eighth, and of the seven human generations, as the first-fruit of sacrifice and offering twice repeated in Abel: once, voluntarily, of himself, in spirit, and mind, and body, unto God; and a second time, involuntarily, in his bodily life, unto the prince of this world, through the violence of Cain.

This dual sacrifice and offering of Abel were the source of the power of the individual redemption of Enoch. Because of Abel's personal sacrifice and offering of himself unto God, his bodily life was made righteous. So that when Cain slew this bodily life, he sowed the seed of another bodily life, in substitution for that of Abel, which would be delivered from the power of death. Enoch was constituted the initial "figure" of "the adoption, to wit, the redemption of our body." And as Abel prophesied of the sufferings of Christ, which were to speak better things to the human



race than those of Abel, so Enoch prophesied of the glory that should follow these sufferings of Christ. Abel's sufferings were the human source of the power of bodily redemption from death to one man, Enoch ; but Christ's sufferings were to be the divine source of the power of bodily redemption from death, to a great multitude which no man could number, of all nations. Enoch prophesied of the coming of this latter-day glory of all nations, and kindreds, and people, and tongues, the source of the power of which is the sufferings of Christ, of which Abel prophesied. Not only has the Captain of their salvation been made perfect through sufferings, but the sons of men who are to be brought to this state of glory through the redemption from death of the bodily life of each, are themselves to come out of great tribulation in the flesh, in the act of making their human raiment white by overcoming, through the power of the mind of Christ, a natural spirit, and a natural life, and a natural mind, in their living bodily forms.

That which the Father accomplished in the mind of Christ on the second day of the natural creation is to be repeated by Him through the power of the mind of Christ, in a great multitude innumerable, of all nations, when it is fully transformed by renewal, at the time of the end. Wisdom, which was possessed by the Lord in the beginning of His way, before His works of old, was revealed, as the end of these works of old, in the firmament which God made and called Heaven. This firmament of God's power is the mind of Christ. The power of this firmament was the power by which both "the creature" and the human race were generated ; it is the power by which both have been


regenerated ; and it is the power of "the King eternal, immortal, and invisible, the only wise God," by which the bodily life of His human subjects is to be redeemed from death at the time of the end, even as that of Enoch was. The mind of Wisdom, "whose goings forth are from of old, from everlasting," is the eternal King and the only wise God, "the ruler in Israel" (Micah v. 2). The way of the Lord, in the beginning of which He possessed Wisdom, was the way of sacrifice and offering ; but the way of the Lord at the time of the end, in human history, is the way of "salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev. xii. 10). The Father glorified His name in the mind of Christ, when the firmament which He called Heaven was finished as the divine house of Wisdom, having its seven spiritual pillars ; and the Father will glorify His name again in the mind of Christ, when the new dominion of heaven is established as the human house of Wisdom, having its seven national pillars, and also its ten horns of enduring power.

V.

NAILED to a cross of wood by wicked human hands, Christ died in His body, and thus resisted unto blood, striving against sin, as His Father had done in a natural spirit and a natural life in the beginning of His way, before His works of old. In His death upon the cross Christ laid the foundation of the glory with which He is now glorified, "in his own self of his own body, with thine own self" of the Father, in His own Spirit with the glory which He had with Him, in the form of God, before the world was. In His death upon the cross He also laid the foundation of the glory, with which He is to be glorified in His own mind, which is all the fulness of the Godhead bodily, or visibly made manifest. He is glorified in this latter sense through the power of "the first resurrection," which has transformed by renewal the individual minds of the sons of God among men into His own mind, all the fulness of which, bodily, they are in the aggregate, in the form of "the woman clothed with the sun." This process of transforming the individual minds of the sons of God by renewal into the mind of Christ was one of sacrifice and offering. Each man offered up his natural spirit and his natural mind, accompanied by the presentation of his corruptible body as a living sacrifice, holy, acceptable unto God. He is thus glorified also through the

power of the second resurrection, transforming by renewal His mind into the national mind of the British dominion. This process of transforming His mind by renewal into the national mind of the British dominion was a twofold process of sacrifice and offering: one, His sacrifice and offering of His own mind in the mind of "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified" in mind and spirit; another, the sacrifice and offering of the national mind and the national spirit of the British dominion, accompanied by the presentation of its national body or constitution, a living sacrifice unto God. By ceasing to be conformed to the ways of the kingdoms of this world, Britain was also transformed by the renewing of her national mind, and has proved what is that good, and acceptable, and perfect will of God to a human dominion.

It was by a theocratic nation—the Jews—that Christ was crucified in His body, and it has been by a theocratic Church that He has been crucified in His mind. But the nation, which was theocratic in name when it crucified the Lord in His body, was possessed by the prince of this world as "the devil" in mind and spirit; and the Church, which is Christian in name, and where the Lord was crucified in mind and spirit, was possessed by the prince of this world as the dragon in mind and in spirit. In the act of so crucifying the Lord, the Church was simultaneously making a sacrifice and oblation of the mind and the spirit of the dragon, and gradually diminishing unto extinction his power over the nations. The crucifying of the Lord in mind and spirit and the sacrifice and oblation of the dragon in mind



and spirit will come to an end together ; and then it will be said, "The second woe is past" (Rev. xi. 14). The coming of the second woe was occasioned by the loosing of the four angels, or the evolving of the last of the four faces, or phases, of the exercise of the intellectual power of the prince of this world, and of the spiritual power of the prince of the power of the air. The going forth of the first and the second woes began to be prepared for in the fall of the Roman Empire, in the year 476. The first woe began to go forth in the year 606, when the supremacy of a human mind was substituted instead of the supremacy of the divine mind over the corporate body, which, notwithstanding, continued to be called the Christian Church. The effect of this transaction was to cause "a famine in the land not a famine of bread, nor a thirst for water, but of hearing the words of the Lord : and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos viii. 11, 12).

This woe occupied "five months" (Rev. ix. 5) of years, or 148 ordinary years, in going forth ; and when the temporal power was added to the ecclesiastical authority of the see of Rome, in the years 754-6, the one woe was past. "The sun" of the mind of Christ and "the air" of His Holy Spirit "were darkened" in the human world "by reason of the smoke of the pit" (Rev. ix. 2) ; "the great city which spiritually is called Sodom and Egypt" began its long career of darkness and death under a cloud of night ; and "the woman" which sitteth upon the intellectual power of the dragon, of which there are

"seven heads, which are seven mountains," "is that great city which reigneth over the kings of the earth" (Rev. xvii. 9, 18). This intellectual power of the mind of the dragon is the offspring of "the seven heads which are the seven mountains" of God's eternal power of "thine own self." It was originally begotten the intellectual power of a natural mind and a natural spirit of his own self of "the creature;" but it was self-begotten in and by himself, the intellectual power of an evil mind and an evil spirit, when God disclosed His intention to make man "in our image, after our likeness." The nature of this intellectual power was made manifest partially in Cain and Lamech, successively, as single individuals. Lamech was also the seventh from Adam, inclusive, in the line of Cain. The nature of this power was further made fully manifest among the antediluvians when the earth was filled with violence, and when every imagination of the thoughts of man's heart was only evil continually. The end thereof was the Flood, destroying the power of evil to the extent it had been put forth, along with the bodily lives of its individual victims. This finished the evolution of the first face, or phase, of "the creature's" intellectual power, operating by itself alone, and it is named "the serpent."

Its good fruits were Enoch's walk with God and translation without seeing death, and Noah's being made a just man, perfect in his generations. Without the exercise of the power of "the serpent" in Cain's mind, influencing him to slay Abel, Enoch could not have been perfected as a man in his bodily form, and made righteous as Abel was. But that which was received by Abel, through his more

excellent sacrifice in his own mind and spirit—the testimony of righteousness in heaven—being sacrificed in his own body by the violence of Cain, could be and was revived in Enoch, the seventh from Adam, inclusive, in the line of Seth. The manner in which the mind of Christ was to be transformed by renewal, so as to become the one mind of a great multitude innumerable, of all nations, was thus early illustrated in human history by Cain, through his violent slaying of Abel, and afterwards in Enoch as the good fruit of this act of wickedness. In this sense especially Enoch prophesied, saying, “The Lord cometh with ten thousand of his saints.” The seed of a new and incorruptible human body was sown in Enoch, and transmitted from him through two generations to Noah, who was the tenth from Adam, inclusive. If it had not repented the Lord that He had made man on the earth, Noah could not have found grace in His eyes, and have been made a just man, perfect in his generations. That which the Father did in the act of overcoming a natural spirit and a natural life, through a Spirit of sacrifice and offering, the Son also did, when He resolved to destroy an evil human spirit and an evil bodily life of a whole world. The Father repented, or changed Himself into the “I AM that I AM,” the Ancient of Days; the Son repented also, or changed Himself into the “I am before Abraham was,” through the eternal Spirit.

When Noah found grace in the eyes of the Lord, the further seed of a new life to the human body was sown in his nature, alongside the seed transmitted from Enoch through two intervening generations. Because of this, it is said, “Noah was perfect in his generations,” which were

then three in number ; the generations of Seth, of Enoch, and of himself through finding grace in the eyes of the Lord, combined. The generation of Seth, in a corruptible body, was to pass away before the generations of Enoch and of Noah came fully into existence. The generation of Seth was a generation of corruptible human bodies. Of it, Noah, as the tenth from Adam, became a second head in succession to Seth. He was also the head of the fourth river that went forth from Eden, which is Euphrates. The water of this river, which was the water of life to corruptible human bodies, was to be dried up. It was to be succeeded and supplanted by "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. xxii. 1). This pure river is to be a river of water of life to incorruptible human bodies, both individual and national, even those of "a great multitude which no man could number, of all nations." The first kingdom of this world to receive as a nation this "pure river of water of life, clear as crystal," is the British nation, both in its sovereign ruling spirit and in its national constitution. The infant bodies of Enoch and Noah, when matured, received each a distinct germ of this human seed, which was one united source of Britain's past and coming glory. The other source was the holy seed of Christ, in His body, in His mind, and in His Spirit. Upon the completion of the Scripture of truth, by the sealing up of the vision and prophecy, "after threescore and two weeks, shall Messiah be cut off." Threescore and two weeks of years are 434 years, and these were ended when the decease was accomplished at Jerusalem.

The birth in succession of Enoch and Noah was one united individual source of the seeds of Britain's past and coming glory. The sealing up of the vision and prophecy and the decease at Jerusalem were another united source of the seeds of Britain's past and coming glory. The grant of Magna Charta, followed by the judicial martyrdom of the nation's king, testifying as it did visibly that the nation was invisibly sacrificing its natural spirit, and invisibly offering up, by a judicial process, its natural mind, to receive in exchange the Holy Spirit and the heavenly mind of Christ, were the third united source of the seeds of Britain's past and coming glory. In its seven kingdoms of England united in one, Enoch was its human figure individually; in its state as the united dominion of Great Britain and Ireland, Noah was its human figure, and the mind of Christ was its divine original. For there were added to it as the one kingdom of England, three other nations, Ireland, Wales, and Scotland, making in all ten horns of the united dominion territorially and nationally. But the dominion of mind has been divided between the two kingdoms of England and Scotland, these being the only two which have retained their independence as kingdoms all throughout their history. As there are two sides to the mind of Christ, one that of the Father, "the only true God," and another that of the Son, "the only wise God;" so there are two sides to the mind of Britain's dominion, one political, that of England; and another ecclesiastical, that of Scotland. From the birth of Enoch to the birth of Noah the time interval was "threescore and two weeks" of years, or 434 years; from the sealing up of the vision and prophecy contained in the

Scripture of truth to the time of the decease at Jerusalem, the interval was also 434 years; and from the grant of Magna Charta, in the year 1215, to the judicial martyrdom of King Charles I., in the year 1649, the interval was also 434 years.

The Stuart dynasty of kings occupied the same position in the evolution of English dynasties that the deified Cæsar did in the history of Rome's seven kings or forms of government. The Cæsar was the sixth king or form of Roman government, and the Stuart dynasty was the sixth of English kings. Of the one form of Roman Government "not yet come," it was revealed in vision unto the apostle John, "And when he cometh he must continue a short space" (Rev. xvii. 10). This was the Cæsar, Christian in name, visibly acknowledging the divine supremacy of the Lord Jesus Christ as King of kings. It came in the year 314, and it ended in the year 476. The dynasty of Hanover, the seventh dynasty of English kings, came in the year 1714; and in the year 1876 the Parliament of Britain was amusing itself (for it cannot be called anything else) in a strange and humanly unaccountable way, and in opposition to which the mind of the nation was openly and strongly expressed. In the year 314 the Roman Cæsar made himself the imperial head of the corporate body called the Christian Church. The reigning sovereign of Britain is the recognised head of the Church of England; and in these troublous and perilous times it was deemed not beneath the sacred duty of a British Government, nor inconsistent with the high dignity and solemn functions of the British Parliament, to occupy themselves in

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tinselling the old and glorious crown of the Queen of England with the gewgaw of an imperial title. It would be vain to attempt to describe in adequate terms this extraordinary transaction. Nothing will be said of those who among men are chiefly responsible for this act of Parliament. But if their angels had any hand in suggesting it, they may well be charged with folly. Whatever was intended by statesmen, they have certainly given to the world one side of the promised sign which was to notify to the generation of mankind, living at the time of the end, the near advent of the Son of man with power and great glory. They have also furnished an outward and visible sign of the end of the reign, in any form, of the intellectual prince of this world over the national mind of England. An image of the dominion that received a deadly wound by the sword of the Word of God has been set up. The title of the sovereign head of the Church of England has been imperialised, in imitation of the first imperial head of the Christian Church. But the image set up is the image of death and powerlessness to the mind of him who went forth sitting on a red horse, as effectual as was the overthrow of the power of the Roman Empire in the year 476. From the year 314 to the year 476 there were 162 years; and from the year 1714 to the year 1876 there were also 162 years. Those interested may act with wisdom if they give heed to these parallels of dynasties and times.

Noah was the fourth head of the river which went forth from Eden, and the name of the fourth river is Euphrates. In it "the four angels," or phases, or faces, of the intellectual prince of this world's career in human history were

bound or limited; and when the water of this river Euphrates is dried up, his intellectual power over the nations of mankind will be wasted and exhausted. "The four angels" were also the four phases, or faces, in the history of the slaying of the third part of men by the third part of angels. The fourth phase of the prince of this world's career, and the fourth phase of his angels' career, were fully evolved simultaneously. They were prepared, both the prince of this world and his angels, for the work appointed them to perform, throughout the several courses of the four rivers of human history, from the transactions in Eden to the time of the end. The first phase, beginning with Cain, was fully evolved in the great wickedness of the antediluvians, when every imagination of the thoughts of man's heart was only evil continually, and when the earth was filled with violence. This was the duration of the serpent's phase alone, and it was the phase in which his wisdom was first displayed, in combination with his spirit of opposition to the disclosed intention of God to make man "in our image, after our likeness;" and also with his mind of enmity towards both God and man. Although the wisdom of the serpent is proverbial, it is after all only the natural wisdom of "the creature," "the wisdom of this world, and of the princes of this world, that come to nought" (1 Cor. ii. 6). Of this important truth, which was to be fully demonstrated at the time of the end, the flood which destroyed the antediluvians was the divine testimony, given in connection with the new firmament of God's power, called Heaven, which was then made.

This new firmament was none other than the mind of the

prince of this world, which, from thenceforth, obtained a prominent place in the heaven of the divine counsel, in order to its entire and perfect fulfilment in its relation to the "morning stars" among men; in its relation to "the root and the offspring of David, the bright and the morning star;" in its relation to the "sons of God" among men; in its relation to the one blood of which God hath made all nations of men to dwell on all the face of the earth; in its relation to the rise and the revelation of the British dominion; and in its relation to a great multitude innumerable, of all nations, at the time of the end, and of the kingdoms of this world, which are to become the kingdoms of our Lord and of His Christ, when "the wisdom of this world and of the princes of this world come to nought." There was war in this heaven of the prince of this world, from the day of Noah, Michael and his angels fighting against the power of the mind of the prince of this world, and he and his angels fighting also. It was a great intellectual conflict, all throughout, between the mind of Christ revealed in the intellectual form of Michael, and the mind of the prince of this world revealed in the intellectual form—first, of the Serpent and Satan, from Noah to David; second, of the Serpent, and Satan, and the Devil, from David to the fall of the Roman Empire in the West; and third as the Serpent and Satan, and the Devil and the Dragon, from thence to the time of the end. His intellectual power was to be marvellously dwarfed in its influence immediately before the end; for it will be reduced to the diminutive forms of three frogs, these being the three unclean spirits into which Satan, the Devil, and the Dragon, as different

phases of this power, have been transformed, as the result of the mental conflict in human history, waged between Michael and the prince of this world, from the day of Noah to the time of the end.

Until "Noah found grace in the eyes of the Lord," the mind of every individual man living at the time was in subjection to the mind of the prince of this world. The mind of man was the heaven of his dominion exclusively. For a brief season of one hundred and twenty years, with the solitary exception of Noah, he was the undisputed lord and god of every human mind; and he had no rival within his dominion, which was the heaven of the human mind. The seed of the form of Michael's mind was sown in Noah's mind when he found grace in the eyes of the Lord, in the four hundred and eightieth year of his life. And the human intellectual dominion of the prince of this world was cast down effectually, but only temporarily, by the water of the Flood, in which the world of individual men was submerged, and their bodily life ended. After the Flood, the war in heaven between Michael and the prince of this world began. The intellectual form of Michael's power was the image of that of the mind of Christ—two-thirds divine and holy, and one-third subject to the eternal purpose, of which the eternal Spirit was the irresistible power. The prince of this world prevailed against Noah, but not against Michael, when "he drank of the wine, and was drunken; and was uncovered within his tent" (Gen. ix. 21). It was thus made manifest that the mind of Noah, as the new progenitor of the human race, was under the dominion of the prince of this world, although his bodily life had been saved

by water, because its substance was the seed of the one blood of which God hath made all nations.

This transaction is additionally instructive and light-giving, when viewed in connection with the consequences which flowed from it. The shameless conduct of Ham contrasts most unfavourably with the reverential and respectful behaviour of Shem and Japheth. And this not more so than the state of the minds of the third part of men towards the mind of God in Christ contrasts unfavourably with that of the minds of the two-third parts of men. The secret of the eternal purpose, in its relation to individuals and nations of mankind, identified with the water of the great river Euphrates, was disclosed in this transaction and its consequences, and from thence it began to be unfolded in human history. The curse of an evil mind was associated with the water of the great river Euphrates, as it flowed in the history of Ham's descendants, in the line of Canaan. The ripened fruits of mental iniquity were brought forth first in the experience of the inhabitants of the cities of the plain, as communities of men. The invention of Lamech, the seventh from Adam in the line of Cain, when he committed bigamy, was a contravention of the divine law. But the sin of Sodom and Gomorrha was an invention of an unmentionable kind. Strange to say, two sons of Lamech, one by each of his wives, were inventors of things calculated to increase the enjoyment and promote the comfort of man as an inhabitant of this world. And thereafter the intermarrying of Seth's descendants with Cain's descendants prepared the way for the advent of the reign of universal human wickedness. Lamech's conduct was positive iniquity,

yet in his human offspring the intellectual fruit was beneficent. The conduct of the sons of God in taking themselves wives from among the daughters of men is not said to have been sinful in itself ; and yet the intellectual fruit, in the human offspring of these marriages, was a reign of universal human wickedness.

The different nature of the fruits of the two kinds of marriage reveals important truth. The curse was turned into a blessing in Lamech's case, because the mind of the serpent and that of all men was bound ; and he was not permitted to suggest, even to the mind of his own human spiritual seed, any wicked invention but such as would bring with it a corresponding compensation of good, even in this life. In the case of the antediluvians, the mind of the serpent was left free, and altogether unrestrained ; and so also was the mind of men ; and therefore the act of contracting the marriages, although sinless in itself, laid the foundation of a reign of universal human wickedness, because the creature mind was wholly unrestrained. Noah, although made the heir of righteousness by faith, did not possess the power of self-restraint fully in his nature ; therefore the act of inebriation. The consequences which flowed from this act were attributable to the state of Noah's nature, and not to the individual act of his life, which was only an evidence of that state. The substance of the life of Noah was blood. It was the one blood of which God hath made all nations of men ; so that all nations have inherited this state of Noah's nature. As a just man, made perfect in his generations, Noah was only a human seed of just nations, made perfect in their generations, when the fulness of the

time came, after a long course of preparatory education, training, and discipline, through suffering and humiliation. Then the righteousness which is by faith, of which Noah was only made the heir, is to become theirs in actual possession. This is the promised inheritance of all nations, into the possession and enjoyment of which they are to enter at the time of the end; and the curse shall be wholly removed.

When God made man, He also made an earthly paradise for him to dwell in. And so long as man obeyed the Word he possessed this paradise. When man disobeyed the Word he was turned out of the earthly paradise, and the ground was cursed for his sake. The ground returned to a state of bondage to a natural law; the spontaneous fruitfulness of the garden of Eden disappeared; and nothing but thorns and thistles, its natural products, would from thenceforth grow out of the earth, except as the result of man's labour and toil. The state of nature is a cursed state, and it is the diametrical opposite of that state of grace which Noah found in the eyes of the Lord. Because of this state of grace which Noah found, "the Lord said in his heart," after the Flood, "I will not again curse the ground any more for man's sake" (Gen. viii. 21). This was God's invisibly formed resolution within Himself, but not openly made known at the time; and this because "the imagination of man's heart is evil from his youth" (Gen. viii. 22). God's intention was more merciful to man from thenceforward than it outwardly seemed to be. When Noah said, "Cursed be Canaan; a servant of servants shall he be" (Gen. ix. 25), he repeated in effect the words spoken by God unto Cain

after he slew his brother Abel, "And now, thou cursed from the earth" (Gen. iv. 11). It was the natural mind and the natural spirit of Cain that were cursed from the earth ; and the true import of the saying is, that a carnal or natural mind and an evil human spirit would be banished from the nature of every one of the third part of men. The way in which this would be effected was made manifest in the waters of the Flood which overflowed the earth, in which the wickedness of the world of its human inhabitants was destroyed by the death of their corrupt natural bodies.

It was not Ham, the individual transgressor, but his human offspring, Canaan, that was cursed in the words of Noah. The human offspring of a natural man are a carnal mind and a spirit of disobedience ; and these are the things begotten of human unrighteousness, against which the wrath of God has been revealed in the history of individuals, as in the case of the antediluvians ; in the history of communities, as in the case of the cities of the plain, the inhabitants of which were the lineal descendants of Canaan ; and in the history of the nations of Canaan, the citizens of which were also the lineal descendants of Canaan. The curse of Canaan was his deprivation of the grace which Noah found in the eyes of the Lord. He and his descendants were left in a state of nature, without any power whatever of self-restraint within themselves, either as individuals or communities, or nations of mankind. It was an indispensable portion of the eternal purpose to demonstrate, in the early ages of human history, for the instruction and warning of all future generations of mankind, the deplorable state of man in his own proper nature ; and this was done by three such striking examples

as were furnished by the antediluvians as individuals, by the inhabitants of the cities of the plain as communities, and by the first possessors of the land of Canaan as nations. The communities of the cities of the plain and the nations of Canaan were outside the river Euphrates, being so placed by the words of the curse. In their experience all throughout, "the four angels" were not bound as they have been in the river Euphrates; but they were loose, and free to invent all kinds of human wickedness. These descendants of Canaan suffered in the flesh, but it was not profitable suffering like that produced by the going forth of the "black horses." It was the unprofitable and destructive suffering occasioned by the going forth of the "grisled horses."

The kingdoms of Babylon, Assyria, and Egypt were founded by descendants of Ham in the line of Cush; but Cush was not cursed, so that they were within the course of the flow of the river Euphrates. In their experience "the four angels" were bound—limited in the exercise of their evil power—and the kingdoms themselves were placed under effective restraint by a holy power working from without themselves; therefore they flourished as kingdoms of this world for many generations. The first of them brought prominently into notice in Scripture history is the kingdom of Egypt; and it is introduced occupying the unenviable position of holding the children of Israel in bondage. The suffering was profitable suffering unto the Israelites; it was needful suffering, in order to prepare them for becoming a chosen nation, in and through whose history the knowledge of God, as contained in the Scripture of truth, was revealed, and of whom as concerning the flesh Christ

came. They were not emancipated from Egyptian bondage until the first-born of every household in Egypt was stricken with death. After journeying for forty years in the wilderness, they had to engage in military conflict with the nations of Canaan, and dispossess them of the promised territorial inheritance. There were two stages in their advent as a nation, and the preliminary work requiring to be done at each stage was of a different kind and accomplished by correspondingly different means. The emancipation of the Israelites from Egyptian bondage was wholly the work of God Himself; the driving of the nations of Canaan out of the promised territorial possession was the combined work of God and the nation of Israel. In their state of bondage the Israelites were helpless; and from this state of helpless bondage God alone can deliver any nation of men, by the destruction of their first-born national nature through the power of a Spirit of sacrifice and offering. Their territorial emptiness as a nation was changed into a state of territorial fulness by God's working for them, and by their own active co-operation as a nation, from the day of Joshua to the day of David, both included.

In both instances, that of the emancipation from Egyptian bondage, and that of the final conquest of the promised territorial possession in the day of David, the work done was only done in a figure. The first-born national nature of the Israelites was not actually destroyed at the time of the exodus from Egypt; but a sign from heaven only was given, in the destruction by death of the first-born in every household of Egypt, of the nature of the work which must be divinely done for a nation, to prepare for its advent as a

portion of God's human dominion of national mind. The territorial inheritance conquered for and by the Hebrew nation was only a figure of the true inheritance of all nations, which is a dominion of everlasting righteousness possessed by the human national mind. The Author and Giver of this great dominion to all nations is "the Lord Our Righteousness." The manner and the time of giving the power of this dominion of the mind of everlasting righteousness to one chosen nation, in the latter days, is to resemble the manner and the time of the giving of their promised territorial inheritance to the Israelites, from the day of Joshua to the day of David. There is this important distinction between the manner of the two gifts, corresponding to the difference in the nature of each gift respectively: the gift to the Israelites was a territorial gift, and the manner of its conquest was by military power; the gift to the latter-day nation is an intellectual gift, and the manner of its conquest has been by mental conflict. The laying of the foundation of the temple at Jerusalem, in the four hundred and thirty-fourth year after the land had rest from war, in Joshua's day, has its time parallel in the advent of the parliamentary dominion of Great Britain and Ireland, in the year 1801, this being the four hundred and thirty-fourth year from "the going forth of the commandment to restore and to build Jerusalem," the outward and visible sign of which was given in the year 1367, when, by an act of the English Parliament, the nation's state of political vassalage to the Roman See was brought to an end.

David, like Noah, found grace in the eyes of the Lord, and became, as the human king of the Hebrew nation, a

royal heir of the righteousness which is by faith, but not its actual possessor. David's kingly sin in the matter of Uriah revealed the natural imperfection of his royal state as a sovereign ruler of men; for it was only as the king that David could so have sinned. It was not the sinful act of David himself, but the sinful royal state of David's natural sovereignty, as a king, that occasioned the pronouncing of the curse by Nathan, in these words: "Now, therefore, the sword shall never depart from thine house" (2 Sam. xii. 10). As in the case of Noah, the first generation is passed over. Ham escaped the infliction of the penalty, and so did Solomon. But the kingly grace departed from Rehoboam, Solomon's son, even as the individual grace departed from Canaan, Ham's son. The kingdom also was rent in twain, the kingdom of Judah and the kingdom of Israel each having a reigning king. Iniquity prevailed against both kingdoms and their kings, and both were cast down in succession. Neither of them has since been restored as an independent territorial kingdom of this world. The kingdom of God's ordinance passed in succession to Babylon, to Persia, to Greece, and finally to Rome. The Roman Empire fell in the year 476. Thereafter the kingdom of God's ordinance was given to the English nation, which was destined to bring forth its gracious fruits. A sword of conflict, between the reigning king and the nation of England, was unsheathed in the year 1215 by the granting of Magna Charta. The beginning of the territorial conquest by the Hebrew nation under Joshua was the year B.C. 1450. The last year of David's reign, by whom the territorial conquest was completed, was the year B.C. 1016. The curse did

not take effect during the forty years of Solomon's reign. The conflict in England between the king and the nation was waged intermittently, as the military wars of the Israelites were, for 434 years, and ended in the year 1649, in the judicial beheading of the individual personation of the first-born, or natural mind of the national sovereignty. Charles I. of England, like David of Israel, was the second king of the united monarchy of England and Scotland ; and, as in David's case, forty years elapsed after his death ere the curse took effect upon his dynasty, so in Charles I.'s case forty years elapsed after his death ere the curse took effect upon the Stuart dynasty, by the deposition of James II. But, unlike the experience of the Hebrew nation, the issue was a blessing to the united monarchy of England and Scotland.

VI.



THE second phase, or face, of "the four angels" that were bound in the great river Euphrates was fully evolved in the day of David, king of Israel. This was the face that is called "Satan." This aspect of the manner of the operation of the power of the prince of this world in human experience, both individual and national, is illustrated in the examples of Job as an individual, of Israel as a nation, and of David as a king. Satan's power was permissively exercised to try, and to prove, and also to improve the character and conduct of individuals, and nations, and kings. In this exercise of his power Satan was a servant, even a servant of servants, doing service for God's two witnesses, the Word and the Spirit of the Lord, in their work of human regeneration; and also to individuals, and nations, and kings of men, who were the intelligent subjects of God's regenerating work. To the first and second phases—those named the old Serpent and Satan—there was added the evolving of the third phase, when the Hebrew kingdom was rent in twain, and when the sword of retribution was unsheathed in David's house. This face is that of "the devil." The kingdoms of the world were to be delivered into the hands of the devil, along with their power; and this, that their natural mind, their natural constitution or body, and their natural governing spirit might all be sacri-

ficed and offered up preparatory to their becoming the kingdom of our Lord and of His Christ at the time of the end. The devil had subdued each kingdom of this world in succession, and all their power as independent kingdoms in the past was his, when the Word was made flesh in the nature of the man Christ Jesus.

He put forth all his power in its three phases of the old Serpent, Satan, and the Devil in the temptation of Christ in the wilderness. He went so far as to offer to give up to Christ all the power of the kingdoms of this world, saying, "If thou therefore wilt worship me, all shall be thine" (Luke iv. 7). The Devil did not know the full import of his proposal to Christ, or he could not have made it. One thing is made perfectly clear, he did not estimate very highly the value of his acquired possession, the power of the kingdoms of this world, when he manifested a willingness to surrender it voluntarily unto Christ in exchange for a single act of homage from Christ. It is manifest that the Devil was then prepared to terminate the hopeless struggle on his part on what he no doubt considered easy terms. But his work was not done, and his enmity against God was not ripe for destruction, because it was not fully made the subject of perfect knowledge to himself. The three phases of Christ's temptation corresponded in their nature to that of the three phases evolved of the power of the prince of this world. It was as Satan that he offered to surrender all power on earth unto Christ on the impossible condition named. It was as Satan that he gained the experience which was unsatisfactory to him, and that was, that in the act of pursuing his own devices he was actually

serving God, instead of frustrating His design, as his intention all throughout was ; and also doing inestimable good unto men, contrary to his desire. It is not surprising, therefore, that at this very important stage of the war he should have expressed a willingness to surrender at discretion ; for the condition he annexed was to him a worthless one, although compliance with it on the part of Christ involved the surrender of everything of God that was in Him to the will of the prince of this world.

Satan made the proposal "ignorantly in unbelief." He knew the actual value to himself of the power of the kingdoms of this world, which, in succession, he had subverted and finally concentrated in the person of the Roman Cæsar, whom he caused the emperor's subjects to deify. Now that it was all his own he found it altogether unsatisfying to him. Disappointment was the only fruit which actual possession yielded to him ; and he was not unwilling to end the struggle by surrendering that power, which he had fought so strenuously to acquire, but the possession of which was proved to be so valueless to him. The commendable wisdom of Satan is exhibited to view in this transaction, but it bears also the image of the wisdom and subtlety of the serpent as disclosed in the temptation of Eve. The woman was beguiled. But Christ resisted, saying peremptorily, "Get thee behind me, Satan" (Luke iv. 8). When the prince of this world tempted Eve in Eden, he had an experience of one kind spread over a period of six thousand years, from the laying of the corner stone of this earth's preparation to become a habitation for man, and for man's generation and regeneration upon it "in

our image, after our likeness" of God. When he tempted Christ in the wilderness, he had acquired further experience of a different kind in the course of four thousand years of human history. He had also had a longer but another kind of experience as "the creature," or the first and the greatest of the living and intelligent spirits who co-operated with God's two witnesses in the work of bringing forth the world of living and moving creatures in the sea, and also the world of living and moving creatures on the earth. This was a prolonged experience, extending over humanly incalculable ages of duration, twice repeated, on the fifth and the sixth days of the natural creation, which were the seventh and the eighth days of the Lord's works "from everlasting, from the beginning," and also the ninth and the tenth days of the Lord's works "from of old."

Of Christ, who is "Wisdom," it is written, "The Lord possessed me in the beginning of his way, before his works of old." And further, of Himself as "Wisdom," Christ saith, "I was set up from everlasting, from the beginning, or ever the earth was" (Prov. viii. 22, 23). The first truth disclosed in these Scripture statements is, that before the world was, or even the foundation thereof was laid, there were two beginnings of the works of the Lord: one, the beginning of "his works of old;" the other, the beginning of His works from everlasting, or eternity, which the high and lofty One inhabiteth. But the second and the all-important truth made known relates to Wisdom, not either in the form of the only-begotten of the Father in mind—the mind of thine own self and of love combined in one—or in the form of the first-begotten of the Father as God, a Spirit of sacrifice

and offering ; but as the first-begotten and the only-begotten "in the bosom of the Father," "before his works of old." The Lord's works of old were—first, a Spirit of sacrifice and offering, the offspring of crucifixion, by Wisdom, between the infinitude and the eternity of thought, inhabiting space and emptiness ; second, the Ancient of days, the I AM that I AM, the offspring of the work of a Spirit of sacrifice and offering which was a consuming fire to a natural spirit and a natural life that were the fellows of thought, inhabiting space and emptiness, in their infinitude and eternity ; third, the holiest state of all, that of thine own self and love combined, the counsel of peace being between them both ; and this holiest state of all being the offspring of the conjoint action of a Spirit of sacrifice and offering, and of the self-begotten and the self-existent Spirit of the Ancient of days. The momentous truth is that the Lord possessed Wisdom even before the beginning of His way of long-suffering through sacrifice and offering, and before His works of old, which are a Spirit of sacrifice and offering, the Ancient of days, and the holiest state of all.

All God's works, both "from of old and from everlasting," are works of faith. This faith was not in Himself as the possessor of the infinitude and the eternity of thought, the power of which was Almighty. Neither was it in Himself as the Lord of a natural spirit all-potent, and of a natural life all-prevalent. These had to be changed into servants, in whom, by themselves, He had no confidence. But this faith was in Wisdom, which He possessed, and which lay in His bosom, the first-begotten and the only-begotten of the Father of all ; and which faith in Wisdom was also

"the beginning of his way, before his works of old." In this highest of all senses it is absolutely true of Christ, as Wisdom, that "all things were made by him ; and without him was not anything made that was made" (John i. 3). In this highest of all senses it is also absolutely true of Christ, as Wisdom, that "in him was life ; and the life was the light of men" (John i. 4). All the works of the Lord, "from of old, from everlasting, and from the foundation of the world," were works of faith by Wisdom. Because of the Lord's faith in her, Wisdom gradually disclosed her power, building herself a house, and hewing out her seven pillars, which are the seven Spirits of God, the seven mountains upon which Wisdom's house, when finished, in both its divine and human aspects, shall stand securely for ever and ever. The firmament called Heaven, which is the heaven of heavens, or mind of God in Christ, is Wisdom's divine house, which she hath builded. But Wisdom has also been building a human house for herself. The first state of the materials used in building it was the state of the natural constitution or body, the natural mind, and the natural sovereign spirit of nations of men. Its heaven became the possession of "the creature" by degrees, first in paradise, and second before the Flood. Both its heaven and its earth became his possession in full when the Roman Empire supplanted the Roman Republic, in the year B.C. 30. When Christ was led up into the wilderness to be tempted of the devil, the prince of this world possessed all the power in heaven and in earth that belonged to Wisdom's human house.

Through the Word being made flesh, Wisdom, whom the Lord possessed in His bosom before all, by whom the seven

pillars of her divine house were hewn out, even the seven Spirits of God ; by whom the Lord's works were all wrought out during ten days, each day being a day of humanly incalculable ages, the evening of the first day being the evening of a Spirit of sacrifice and offering, and its morning being the morning of the Ancient of days, the "I AM that I AM," this Wisdom was brought forth in the fragile form of a human infant, and made a spectacle to angels and men. In this fragile infant human form there was all the fulness of the Godhead bodily. Man's faith in this truth is the counterpart and the complement of the Lord's faith in Wisdom, whom He possessed lying in His bosom, "in the beginning of his way, before his works of old." Appearances in each instance, that of Wisdom lying in the bosom of the Father, and that of the infant Jesus lying in the bosom of His mother, were very much against the exercise of faith ; but in both instances faith has prevailed, overcoming every obstacle. The Father not only possessed Wisdom, He also possessed the faith of Wisdom ; hence the Lord's ten days' works "from of old ;" the high and lofty One's eight days' works "from everlasting," or eternity, which He inhabiteth, and from whence Wisdom was set up (Prov. viii. 23) ; the Word of God's six days' works from the foundation of the world ; the mind of Christ's four days' works, beginning when the earth was ; and the angels' two days' works as creature co-operators with the mind of Christ, through the power of the eternal Spirit and the Holy Spirit combined. Hence, also, the works of the ten days or ten thousand years of human generation and regeneration, which commenced with the laying of the corner stone of this earth,

and ended in the birth of Jesus Christ, the date of which was, in this highest of all senses, "the fulness of the time." "In the beginning of the Lord's way, before his works of old," Wisdom was apparently the fragile form of a spiritual infant, lying in the bosom of the Father. In the end, and as the end of the Lord's way, which was to make man "in our image, after our likeness," Wisdom, as the Word made flesh, was born into the human world, and lay a helpless infant on His mother's bosom.

The intention of God, disclosed when He said, "Let us make man in our image, after our likeness," was fulfilled unto perfection when the man-child Jesus was born and lay on His mother's bosom. The seven pillars of Wisdom's divine house were hewn out by a Spirit of sacrifice and offering; the seven pillars of Wisdom's human house were to be hewn out by a body of sacrifice and offering. There were then two human bodies of Wisdom in existence: one, the individual body of the wisdom of the prince and princes of this world — that of the Roman Cæsar; the other, the individual body of the child Jesus, in whom there dwelt Wisdom, or all the fulness of the Godhead. To human, and perhaps to angelic eyes also, the infant Jesus, even when a full-grown man, would have the appearance of a weak and a hopeless competitor with the Roman Cæsar for the possession of all power in the heaven and the earth of a universal human dominion. But the faith which the Lord had in Wisdom, before His works of old in a natural spirit and a natural life, the man Christ Jesus had in His Father, before His works of new in the natural constitution or body, the natural mind, and the natural sovereign

spirit of this world's dominion, the sceptre of which was wielded by the Roman Cæsar. The prince of this world, unto whom the power of this dominion was actually given, did not appear to value its possession very highly when he offered to exchange it for an act of homage. The manner of his unsuccessful temptation of Christ, like the manner of his successful temptation of Eve, was made a means of revealing God's truth. It was God's intention to make men as gods; but whereas the tempter suggested disobedience as the way of obtaining the desired end, God's way was a way of obedience.

It was God's intention to give unto Christ all power in the heaven and the earth of human dominion, and to do so by means of Christ's unwilling personal surrender of Himself to the prince of this world. But this not as an act of homage to Satan: on the contrary, it was an act of homage to His Father's will. Satan's way of entering into the possession of all power in the heaven and the earth of human dominion appeared to be simple and easy in comparison with God's way, which was the way of obedience to the Father's will primarily; followed by the humiliation of involuntary personal surrender to the prince of this world; succeeded by the suffering unto death on the cross; and all preceded or accompanied by the inconceivable and unutterable agony endured in the garden of Gethsemane. But Satan's way was a delusion, similar to that which Eve gave credence to in Eden. God's way, if the way of suffering and humiliation even unto death, was also the way of "life and truth," life eternal to the sovereign spirit of national existence, and truth everlasting to the national mind of

human dominion. Christ was first sacrificed and offered up. When He rose from the dead, and before His ascension, He intimated that all power in heaven and in earth had been given unto Him. And this gift He obtained by means of death, which He endured at the hands of wicked men, because of His previous involuntary personal surrender of Himself into the power of the prince of this world, as an act of homage to His Father's will, which was testified when He prayed three times, "saying, Father, if thou be willing, remove this cup from me ; nevertheless, not my will, but thine, be done" (Luke xxii. 42).

The first-born dominion of Rome, as the seventh head of the world's dominion, according to God's ordinance, was a Republic. As a dominion, it had travelled a considerable distance on the road to national justice and righteousness, and its citizens had acquired a gift of freedom through obedience to law, when the Roman Republic rose to ascendancy as the seventh head, or seventh mountain, hewn out as natural pillars for the human house of Wisdom. The way up to Wisdom's human house in course of erection in human history from the day of Noah, has "eight steps." And Rome had ascended five of these steps when she became the ascendant dominion of the world. The first of these steps was the step of national "faith." Rome had faith in herself, in the beginning of her way as a kingdom of this world ; and having ascended this first step, it was constituted the foundation of her future greatness as a human dominion. Unto national faith Rome added national "virtue," or fortitude and courage. This was the second step in the successful progress of Rome to supreme dominion

in the human world. Unto national "virtue," or fortitude and courage, Rome next added national "knowledge" by the teaching of human law. This was the third step in Rome's upward and onward progress. Unto national knowledge, Rome then added national "temperance," or political moderation, in mind and conduct. This was the fourth step of Rome's ascending progress. The fifth and last step that Rome took on her way to universal dominion was that of national "patience," the product of national suffering, accompanied by national obedience and subjection to law.

In all these respects the dominion of Rome, when it became ascendant, was a great human dominion. By reason of these things its strength was as the strength of iron, and the voice of its power was as the voice of a lion when it roareth. But in its first-born nature, as a human dominion, Rome could not ascend the three remaining steps of the "eight" which lead up to Wisdom's human house. The remaining three steps are those of national "godliness," international "brotherly kindness," and "charity," or divine love. The power to ascend these three steps, which are the last leading into Wisdom's human house, cannot be given to any kingdom of this world in its first-born natural state; for it is the power of God, a Spirit of sacrifice and offering begotten by Wisdom lying in the bosom of the Father, before the Lord's works of old. It is also the power of the seven Spirits of God, which are the seven hewn pillars of Wisdom's divine house, the mind of God in Christ. It is also the power displayed in the works of the Lord, during the ten days of humanly incalculable ages, which ten days are

the ten horns of all the fulness of the Godhead in the mind of Christ. And this power the Roman dominion could not receive, except through a process of dissolution. The national human good fruits of Rome's history had either to abide alone, or to fall as a corn of wheat into the ground and die, and thereby bring forth much national fruit of a similar kind in the future of human history. And in order to associate the power of national godliness, international brotherly kindness, and charity, or divine love, with the other five graces possessed by Rome under her fifth king, or form of government, the incarnation of Wisdom and Love combined, the man Christ Jesus had also to fall into the ground as a corn of wheat and die.

These were things of which the prince of this world was ignorant when he tempted the Lord with the offer of all power in the heaven and the earth of human dominion, in exchange for an act of homage. Although the prince of this world at the time actually possessed the power which he offered to give up, yet it was a kind of power, as then exercised by the Roman Cæsar, with which Christ could not in any manner of way identify Himself, except for the purpose of utterly destroying it. Being then shorn in effect of the good human qualities which it possessed when it was a Republic, it was only in the eye of Christ fitted for wasting and destruction. The prince of this world was equally ignorant of the nature and the manner of the constitution of the only kind of power it was possible for Christ to exercise in the heaven and the earth of human dominion. When Christ informed His disciples of His coming death by crucifixion at Jerusalem, Simon Peter made a serious at-

tempt to dissuade Him from it. The working of the tempter's mind, through Peter's agency, was made manifest on this occasion ; for Christ "turned, and said unto Peter, Get thee behind me, Satan ; thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men" (Matt. xvi. 23). Christ manifested an equal determination to have nothing whatever to do with the power of this world as exercised by the Roman Cæsar, except to destroy it, and to lay the foundation of His own power in and over the heaven and the earth of human dominion in the decease which He came to accomplish at Jerusalem. The weapons of His warfare against the power of Imperial Rome were not carnal but spiritual. He soon inflicted a deadly wound upon the head of Rome's Imperial power, by the sword of the divine Spirit, through the instrumentality of preaching. This preaching of the Word was deemed foolishness by the wise men of this world ; but it brought about the decline and the ultimate fall of the power of the Roman Empire in the West first, and in the East afterward.

With the fall of the Roman Empire in the West, in the year 476, three phases, or faces, of the mind of the prince of this world were evolved. These were named respectively "the Serpent, Satan, and the Devil." Towards the end of the first phase, that of "the Serpent," Noah began to prepare the ark in the four hundred and eightieth year of his life (Gen. vi. 3). Towards the end of the second phase, that of "Satan," Solomon "began to build the house of the Lord, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt" (1 Kings vi. 1). Towards the end of the third phase, that

of "the Devil," in the four hundred and eightieth year from the commencement of Christ's human life in an infant individual form, the Roman Empire fell, and thereafter the fourth phase, that of the "Dragon," began to be evolved. The influence of all four phases, or faces, was from thenceforth in operation, but not fully until the rise of the united English monarchy, in the year 827. After the fall of the Roman Empire, the bottomless pit began to be fully opened. Anarchy prevailed socially and politically; and increasing religious error, combined with a growing worldly ecclesiastical authority, prepared the way for the substitution of a human supremacy instead of the divine supremacy over the Christian Church, in the year 606; and also for the advent of the temporal power of the Roman See, in the years 754-6. The prevalence of mental error, and the human fear of death and its consequences, were the foundations or pillars of "the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified" in mind and spirit. And the dread and terror inspired by the state of anarchy, through which European nations had to pass after the fall of the Roman Empire, prepared the way for the "rise up out of the sea" of a successor to it, which received the questionable name of "Holy." It was the dragon that gave unto the head of the Holy Roman Empire "his power, his seat, and great authority" (Rev. xiii. 2), in the year 800. The dragon also became the sovereign ruling spirit of the united English monarchy, which was seen "coming up out of the earth," in the year 827. For although it "had two horns like a lamb," or the germinal seeds in its national constitution

or body of the sovereign ruling Spirit, and the enlightening power of the mind of Christ, their influence was dormant; and the dominion, as a kingdom of this world, "spake as a dragon" (Rev. xiii. 11).

The dragon himself was then laid hold on and placed under effective restraint for a thousand years; but all power in the heaven and the earth of human dominion, situated between Jerusalem and England, both included, was then his. The placing of himself under such effective restraint "that he should deceive the nations no more until the thousand years should be fulfilled" (Rev. xx. 3), was accompanied by the going forth of an army of evil angels, not innumerable, but very numerous. The principal work of the evil angels in human history was "to slay the third part of men." It was for the doing of this work that they were "prepared" (Rev. ix. 15, 16); but a further work was then assigned to them. For "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" (Rev. vii. 1). The human world was placed under the dominion of evil angels, who prevented the coming of good influence to revive the mind and spirit of all nations. For "the earth of nations," out of which the united English monarchy was seen coming up, and "the sea of nations," out of which the Holy Roman Empire was seen rising, were both made subject to their power. The individuals of mankind, which are "trees," were also shut up in this prison-house of sin and death, for the holy wind of heaven was not permitted to blow on any tree. Therefore, although the dragon was himself placed

under effective restraint, all power in the heaven and the earth of individuals and nations of mankind was fully exercised by his angels, who were loosed in the great river Euphrates for this purpose ; but their power was also limited in its exercise. For it was said unto them, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads" (Rev. vii. 3). The redemption of the sons of God from among men was the great work which was to be carried forward by the two divine witnesses unto completion ; and so long as this work was in progress, both nations and individuals of mankind were to receive no hurt from the action of the prevailing influence of the evil angels : on the contrary, the exercise of their power over nations and individuals of mankind was, in the circumstances, proved to be a comparative benefit.

Although restrained as the dragon from deceiving the nations any further than he had done at the beginning of the thousand years, the prince of this world was unrestrained in the exercise of his intellectual power in and over the corporate body called the Christian Church. The power of the Roman pontiffs over the empire and over England attained its zenith in the beginning of the thirteenth century, and the English kingdom in particular was laid prostrate at his feet in the year 1212-13. The spirit of the Roman pontiff, revealed in his treatment of England in the beginning of the thirteenth century, presents a remarkable contrast to that of the Roman pontiff who despatched a mission from Rome in the year 596, to convert the English nation to the Christian faith. It was in "the six hundredth year" of his life that Noah entered into the ark which he had pre-

pared, and in which also the waters of the Flood were upon the earth. It was in the six hundredth year from the completion of Solomon's temple at Jerusalem, in the year B.C. 1004, that the Scripture of truth was finished and "the vision and prophecy sealed up" in the year B.C. 404. And it was in the six hundredth year from the beginning of Christ's life in an infant individual form that the nation of England was selected as the ark to receive the remaining life of Christianity, then about to be extinguished by the waters of a flood of error and worldly-mindedness in the Roman Church.

When the body of Christ lay in the sepulchre, He had nothing in this world; and after the mission was despatched from Rome to England, there was nothing of His power in the corporate body called the Christian Church; but when the Roman pontiff brought England under subjection, in the year 1212-13, the prince of this world had made the Latin Church his intellectual seat of power over the mind of nations and individuals of mankind. Dating from the received commencement of the Christian era, which is erroneous, but therefore appropriately marks the beginning of the history of human error in relation to divine things, it occupied 606 years to prepare for the substitution of a human head, or mind, ruling over the corporate body called the Christian Church, instead of its divine head, or mind; and it occupied other 606 years from thence, to the year 1212-13, to complete the revelation of the full power of this substituted human head, or mind, ruling both politically and ecclesiastically over the nations of Europe, not, however, by the Lord's Spirit, but by ecclesiastical might or authority, and political force and military power.

The beginning of the one universal dominion dates from the first year of the reign of Nebuchadnezzar, king of Babylon, the year B.C. 606. He was "the head of fine gold" of the one universal dominion; and he was a figure of Him who was to come, at the time of the end, its true and Divine Head of fine gold, "the King of kings and Lord of lords." "Seven times" of suffering and humiliation were to pass over the kingdoms of this world ere the time of the end was reached. These "seven times" are 2484 ordinary years. One half of them, or 1242 years, had run their course when Jerusalem began to be trodden under foot by a military power in alliance with the religion of Mahomet. This treading under foot in the East was to continue for forty and two months, which are 1242 ordinary years. These 1242 years are the remaining half of the "seven times," or 2484 years; so that the time of the end of the 2484 years from the year B.C. 606, and also of the "forty and two months," or 1242 years from the year 636, is the year 1878.

The nation of England was in its lowest state, lying in a deep sleep on its face, and its face towards the ground (Dan. x. 9), when the kingdom of Kent came into existence, in the year 455. From the first year of the one universal dominion, the year B.C. 606, to the first year of the lowest state of the dominion of England, the year 455, the time intervening was 1061 years; and from thence to the year 1516, the end of preliminary human history, preparatory to the beginning of the great intellectual conflict which has since been waged between the Word of divine truth and the power of intellectual error, then all-prevalent in the mind of European nations, the intervening time was also 1061 years. The

collision between the Word of divine truth and the power of intellectual error was evolved in the year 1517. The individual human agent in originating the great war of mind among European nations was Martin Luther.

The fall of the Roman Empire in the year 476 was the end, in the West, of the seventh king of the seventh head of the one universal dominion in its first or natural estate as a kingdom of this world. The whole duration of its existence, from the year B.C. 606, its first year, to A.D. 476, its last year, was 1082 years. After the lapse of a parallel time in human history, 1082 years, from the year 476 to the year 1558, there was witnessed the advent of the Protestant kingdom of England, having a Protestant Queen. This was the beginning of the nation's history in a state of separation from and independence of the Roman See, both politically and ecclesiastically. From the year 1558 the history of England, as the first head of the new universal human dominion, in its last and spiritual estate, also began.

The intellectual state of the English nation was at its lowest when the mission was despatched from Rome in the year 596 to commence its conversion to the Christian faith. From the first year of the one universal human dominion, in its first or natural state, the year B.C. 606, to the year of the Roman mission to England, the year 596, the intervening time was 1202 years. The mission began its work in Kent, the first head of the English heptarchy. Immediately thereafter "the great city which spiritually is called Sodom and Egypt" began its desolating career. But when other 1202 years from the year 596, the year of the Roman mission to England, had run their course, the judg.

ment had begun to "sit, to take away his dominion, to consume and destroy it unto the end" (Dan. vii. 26). For at the end of the 1202 years, in the year 1798, the temporal power of the Roman See was cast down by the arms of Republican France.

The temporal power of the Pope was restored, but again cast down in the year 1809 by the arms of Imperial France. The temporal power of the Pope was once more restored in the year 1814, but to stumble again, and be cast down in the year 1848 by the people of Rome. It was restored for the last time in the year 1849, by the arms of Republican France; but it stumbled again, and finally fell in the year 1870, the city of Rome being annexed to the new kingdom of Italy, of which it is now the metropolis. The Holy Roman Empire, which was seen rising up out of the sea in the year 800, also came to an end in the year 1804; but it was revived in the form of the German Empire in the year 1871, having the king of Prussia for its head. He was the fourth head of this dominion, the other three being furnished by the reigning sovereigns of France, Spain, and Austria.

There appear now to be seven heads of the new universal dominion in existence among the nations of Christendom; these are—the first Britain, the second France, the third Spain, the fourth Italy, the fifth Austro-Hungary, the sixth Germany, and the seventh Russia. The ruling spirit of the first kingdom, Britain, is a spirit of national sacrifice and offering, and has been so for many generations of its history. France is a Republic, in this respect the successor of the Roman Republic as a dominion, the ruling spirit of which is now the spirit of human freedom. Spain is a monarchy,

and has made some progress towards the possession of the spirit of human freedom as its spirit of government. Italy is a kingdom, and is far advanced on the way to a state of political freedom. Austro-Hungary and Germany, although imperial in their form of government, are travelling onward and upward in the same direction. Russia alone, whose government is also imperial in its form, has made no movement politically towards constitutional government, although it has recently emancipated its serfs; and while it has been waging a successful military war ostensibly to establish a system of good human government in the Christian provinces of Turkey, Russia principally, along with Prussia and Austria, is responsible for the extinction of Polish nationality, the partition of Polish territory, and the oppressive government of the people of Poland.

These dominions, when perfected, may be proved to be the seven heads of the new universal dominion. If so, they will be the seven hewn pillars of the human house, or temple, which Wisdom has been building for herself among the nations of Europe. Of these seven, Britain is the first and greatest. Of the remaining six, France, Spain, and Italy come under one category, France being the first and the greatest of the three. And Germany, Austro-Hungary, and Russia come under another category, Germany being the first and the greatest of these three. But there are also to be ten European horns of this new universal dominion. Those of them which are fully revealed as independent dominions are Sweden and Norway, Denmark, Holland, Belgium, Switzerland, Portugal, and Greece. Three more appear to be coming into existence as one result of the

war between Russia and Turkey, the independence of Roumania, Servia, and Montenegro being one of the conditions of peace demanded and obtained by Russia. The foundation of the new universal dominion was laid in the decease accomplished at Jerusalem. And the beginning of the propagation of its power by and among individual men dates from the day of Pentecost in the year 30. From thence to the fall of the Roman Empire in the East and the establishment of the Turkish power at Constantinople, in the year 1453, the time intervening was 1423 years. The duration of the wasting and destroying process in the history of Roman power is the duration of the vivifying process in the history of England. This began in the year 455, so that the intervening time of 1423 years ends in the year 1878.

VII.



THE Roman Empire, being a thing that was made, or wholly in a state of nature, was shaken for its removal first in the West. And it was removed in the year 476, one and twenty years after the first kingdom of the English heptarchy appeared in the year 455. The national constitution of the British dominion is not a thing that is made, but is one of those things which cannot be shaken, and is to remain an everlasting evidence of the work and power of Wisdom. There have been and there are things, however, within the British dominion in a state of nature. Many of them have been shaken for their removal, and are removed. One of these natural things, or things of merely human workmanship, was the government of British India by a mercantile or trading company. This was an anomalous as well as a natural kind of thing. But it was shaken for its removal by the mutiny of the Bengal native regiments of India, in the year 1857, one and twenty years preceding the year 1878, the end of the 1423 years of British history parallel to the 1423 years of the history of the Roman Empire to its end in the East. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the

vision and prophecy, and to anoint the most Holy" (Dan. ix. 24). These words had their first fulfilment in Hebrew history in the completion of Old Testament Scripture, 434 years before the death of Christ. They date their beginning in time fulfilment from a transaction in which the national transgression, the sins of the people and the iniquity of the king of Israel, culminated in the day of Elijah and Ahab. This transaction was the judicial murder of Naboth, to gratify the king's covetousness. Jezebel, the queen, was the chief conspirator; she made use of the king's authority; the people participated in the act, and false witnesses were suborned at the mock trial. National transgression, a people's sin, and a king's iniquity, were never throughout the whole course of the history of nations exhibited to view in a worse light. The manner of compassing and the circumstances attending the death of Christ were very similar to those connected with the death of Naboth. From the death of Naboth, which took place in the year B.C. 894, the "seventy weeks," or 490 years, commenced to run their course in Hebrew history; and they came to an end in the year B.C. 404, in the sealing up of the vision and prophecy, which contained "the testimony of Jesus" as to the manner and the time of the final finishing of national transgression and bringing in of everlasting righteousness.

The sealing up of the vision and prophecy was accompanied by the anointing of Jesus as "the most Holy" Spirit of prophecy, by whom, as "a quickening Spirit," life and power were to be given first in the history of one kingdom of this world to the contents of the Scripture of truth. The

going forth of Jesus, whose "testimony" the Scripture of truth is, as "a quickening Spirit," to give life to its contents by "clothing them with a vesture dipped in blood," was to be preceded by His death in human form. "After three-score and two weeks," or 434 years from the year B.C. 404, He was so cut off in the year 30, and had nothing. From this state of absolute destitution, through the power of death, His human body was first raised up and glorified with thine own self of the Father with the glory which He had with Him before the world was. Thereafter the spiritual life of the Word was quickened in the individual sons of God among men, transforming their minds by renewal into the mind of Christ, through the power of "the first resurrection." But the Lord was to be crucified "afresh" by "the great city which spiritually is called Sodom and Egypt." The Roman power, in an ecclesiastically revived natural form, made full preparation for beginning the work of crucifying the Lord of Wisdom by subjecting the kingdom of England to its authority in the years 1212-13, and by decreeing the dogma of transubstantiation in the year 1215. It was by the power of Wisdom that the Lord of a natural life and a natural spirit crucified both "in the beginning of his way, before his works of old." It was by the power of a natural mind, ecclesiastically exercised, that the Lord of Wisdom was crucified in His mind, as the mind of Wisdom, in the beginning of His way, before His works of new, the sum of which is the great and marvellous work of transforming the mind of Wisdom, by renewal, into the spiritual mind of man. It was a work which combined crucifying in one corporate body and reviving in another. It was an intel-

lectual work all throughout ; that which was crucified in the mind of the Latin Church, being simultaneously revived, receiving life and power in the mind of the English nation. Of the progress of this work there were two divine witnesses, the Word and the Spirit of the Lord, and they had each two bodies. The two bodies of the Word of the Lord were the national constitution of England and the national constitution of France, which is "the street of the great city," the crucifier ; and the two bodies of the Spirit of the Lord were the monarchical dynasties of England and France.

The fulfilment of the "seventy weeks," or 490 years, has therefore two phases, or faces, in the history of England, one identified with the monarchical dynasty, and another with the national constitution of the kingdom. The conflict between the reigning dynasty and the people of England commenced in the year 1215, when the written charter of political freedom was reluctantly granted by the king. This was the beginning of one of Wisdom's national ways, by the exercise of the power of the second resurrection. The conflict between a natural mind and the divine mind in the framing of the English national constitution was opened when the command went forth to restore and to build Jerusalem, the holy city of new, in the year 1367. This was testified by the passing of the Act of the English Parliament, which annulled the act of the king of England, who, in the year 1213, under compulsion, agreed to make the English dominion tributary to the Roman See. The power by which the war was conducted was the power of the second resurrection, exercised through the Parliament of England. This was the second of Wisdom's national ways,

the duration of each of which was to be similar, 490 years, but not the same from beginning to end. Wisdom's first way of 490 years began its course in the year 1215, and came to an end in the year 1705. It was the way of preparation for substituting the united parliamentary authority of the two independent kingdoms of England and Scotland, instead of the fitful and capricious exercise of royal prerogative by a natural human will in the government of the nation. In the year 1706 the English Parliament passed the Act agreeing to the legislative union of England and Scotland. The terms were accepted by the Scotch Estates in the year 1707, and the union was consummated on the 1st May, 1707. The second of Wisdom's ways in English history was the way of preparation for substituting parliamentary government instead of all other kinds of government. The 490 years of this second way having begun their course in the year 1367, came to an end in the year 1857. The absolute sway of the reigning sovereign was gradually diminished unto extinction. The mode of governing Scotland under the united monarchy was changed by the Act of Union of the year 1706, passed by the English Parliament after 490 years of preparation from the year 1215. The mode of governing Ireland by the reigning sovereign of England was also changed by the Act of Union passed in the year 1800, and which took effect on the 1st January, 1801, after "threescore and two weeks," or 434 years', preparation from the year 1367. And the mode of governing India by the reigning sovereign of Great Britain and Ireland was changed, and the entire consolidation of Britain's dominion (excluding the colonies, which are self-governing)

under its united Parliament, was effected by an Act of this Parliament passed in the year 1858, after 490 years' preparation from the year 1367. But Wisdom's third and final way, in and to Britain, has been hindered in its beginning for one and twenty years, because of the political state of France and the governmental condition of the provinces of Turkey. Britain's traditional relations of jealousy and rivalry with France had to be changed into relations of confidence and amity, so that when Wisdom's third national way was opened up in the mind of both nations, the counsel of peace might be between them. Britain's traditional relations of alliance with the "profane, wicked prince of Israel," the government of Turkey, had to be broken up and scattered to the winds by the voice of the people of Great Britain, whose voice in the circumstances was to be "the voice of words like the voice of a multitude;" and the outward and visible sign which was to be given to intimate that the time to effect this was come, has been given in connection with the Indian Empire of the British dominion.

The promised sign was given first in and by the British Parliament. It was given in and by the House of Commons, on the 23rd March, 1876; and it was given in and by the House of Lords, on the 7th April, 1876, on which dates the Royal Titles Bill was passed by each House respectively. The Queen's assent was given to this Bill on the 27th April, 1876; and the promised sign was then fully given in the form of an Act of the British Parliament. From thence, "the abomination of desolation," in name, but not in power, has been seen "standing where it ought not"—

within the precincts of the parliamentary dominion of Great Britain and Ireland. The fact was notified by royal proclamation to the people of Great Britain and Ireland, on the 28th April, 1876, and by imperial proclamation to the people of India, on the 1st January, 1877. The third and last phase of this sign was evolved in the institution of the two new orders of the Crown and the Empire of India, on the 1st January, 1878. Besides being a sign of the end of Britain's relations of alliance with Turkish misgovernment, it is a melancholy sign, and an unmistakable evidence, of a natural human conception in mind of the unspeakable glory and the eternal destiny of Britain's parliamentary dominion. The history of the rise of Britain's home parliamentary dominion, as consolidated on the 1st January, 1801, is the history of Wisdom's conflict with human error for 1800 years, dating from the erroneously fixed commencement of the Christian era. It combines in one the full fruit of our Lord's experience of mankind, in the framing of an adaptable form of national human government out of successive systems of error and evil. The British Constitution is a national body, "like the beryl," the national human fruit of Wisdom's experience and working having been welded into one form, or structural framework, first, as the Lord's Spirit, during the six hundred years of Noah's life among the antediluvians; second, as the spirit of prophecy, during the six hundred years of Hebrew history that intervened between the completion of Solomon's temple, in the year 1004 B.C., and the sealing up of the vision and prophecy, in the year 404 B.C.; and third, as "a quickening Spirit" of life from God to individuals and nations of man-

kind, during the six hundred years of the existence of the Roman Empire and the early Christian Churches, originally in a state of external hostility, but followed by a state of external amity, which intervened from the incarnation of Wisdom, in the year 4 B.C., to the despatch of the Roman mission to England, in the year 596.

In the British constitution, which is the one enduring national product of 1800 years of Wisdom's working in Christian history against human error, combined with the experience of the 4000 years of human history which preceded the fulness of the time of His first advent, there is exhibited to the view of angels and men an eternal evidence of the manifold wisdom of "the only wise God," the divinely-appointed "Ruler in Israel, whose goings forth are from of old, from everlasting" (Micah v. 2). After the lapse of seventy years from the 1st January, 1801, on the 1st January, 1871, the headstone of this astonishing structure, on its divine side, was brought forth in Ireland, when the Act of the British Parliament disestablishing and disendowing religion came into operation. In seven years therefrom, on the 1st January, 1878, the headstone of this astonishing structure, on its human side, was brought forth in connection with India, when the two orders of the Crown and Empire of India were instituted. While other European nations are imitating, to the full extent of their power, the national constitution of Britain, her statesmen are repaying them the doubtful compliment of imitating them. The reigning sovereign of the Austrian Empire is an emperor-king—Emperor of Austria and King of Hungary. So also is the reigning sovereign of Germany an emperor-king—Em-

peror of Germany and King of Prussia. The idea, therefore, of making the Queen of Britain an empress-queen is not an original one, although its paternity is altogether human and natural.

But the most damaging and censurable feature of the act is its resemblance to the form of the seventh king of Rome, or the ruling dynasty of Rome's Imperial Government as a nominally Christian Empire. The Royal Titles Act has set up an image in reverse of the dominion that "had the wound by a sword, and did live" (Rev. xiii. 14). Even in this view the idea was not an original one; for this was done, in an ecclesiastical aspect, during the reign of Henry VIII. of England, when, in imitation of Christian Imperial Rome, the king was constituted the human head of the Church of England. The parallel is singularly complete and perfect in its several bearings. This head of English sovereignty was wounded to death in Ireland on the 1st January, 1871, when the Queen's headship over the Irish Church came to an end. The Royal Titles Act is in this way made to assume the form of a healing measure. That which has been lost in Ireland, in its ecclesiastical aspect, may be found again in India, in its political aspect. The crown of Britain having been undeified in its style and title in Ireland, may be re-deified by being imperialised in India, and thus the deadly wound inflicted through Ireland be healed through India. It matters not that Britain's dominion is now the prepared human dominion of Wisdom, and that its national constitution is the great and marvellous work of Wisdom. Let both be humbled to the dust, and do, in the heyday of power and glory, that which Wisdom, in the hour

of weakness and temptation, peremptorily refused to do—perform an act of homage to “the dragon.” Constantine made the Imperial state a nominally Christian one, but it was nevertheless destroyed. Britain’s royal state, which is an actually Christian one, has been made a nominally Imperial one in India. And thus the image first set up for worship in Henry the VIII.’s day, wounded to death in Ireland in Queen Victoria’s day, has been perfected, by being imperialised, as an image of the Roman dominion, which was “the abomination of desolation,” and was first wounded to death, and after its deadly wound was healed, was then destroyed.

Happily this is not the destiny of Britain’s dominion, either at home or in India, although it is the undoubted destiny of a long-existent characteristic of the royal style and titles of the reigning sovereign of Britain. And this Act of the British Parliament is not only a sign of the end of Britain’s relations of alliance with the Turkish Government, it is, moreover, the sign of the most momentous event that has ever come to pass, either in human history or in the history of creation. The British dominion and its incomparable national constitution are visible and adequate human manifestations of the mystery of God, which is Wisdom ; for it is the human house which Wisdom hath builded for herself, having its seven hewn pillars, and ten horns of divine power. When the devil took Christ “up into an high mountain, and showed unto him all the kingdoms of this world in a moment of time,” he was doing in a figure that which is now to be done in reality, and of the immediate doing of which the promised sign has been given

by the Act of the British Parliament that has imperialised the royal style and titles in India. The act of homage, which Christ peremptorily refused to perform, even for the possession of all the kingdoms of this world and their glory, the first of these kingdoms prepared as an house for Wisdom, has yielded, ignorantly and unconsciously, by way of substitution. In this way, the last hindrance to Wisdom's entering into everlasting possession of the national house prepared has been removed; and the accuser of the brethren, on the ground that they were as wicked as himself, has been silenced by this act of homage, and the war brought to an end in heaven. For having received the act of unconscious and involuntary homage from Britain's Parliament, he is bound to give up unto Wisdom all the kingdoms of this world with their glory.


There is another side, however, of the Act of the British Parliament, and that is Wisdom's side. The poor kingdom of Kent intellectually, when the Roman mission was despatched, in the year 596, had become the comparatively great nation of England, in the year 1212, when the occupant of the Roman See put forth the whole strength of his kingdom to bring the nation and its king into political subjection to him. The intervening time was 616 years. When another time of 616 years had run its course, in the year 1828, a new phase of British history was opened up, and the nation from thence began to bring forth the fruits of the kingdom of God by numerous successive Acts of Parliament, and to cease to speak as a dragon. The first of these was the repeal of the Test and Corporation Acts; it was followed by the Act of Roman Catholic Emancipation, in the

year 1829. The last of these successive Acts was the Act disestablishing and disendowing religion in Ireland, passed in the year 1869. Further progress was then temporarily arrested, until the water of the great river Euphrates was dried up, and the way of the kings of the East prepared. This is now nearly accomplished; and when it is so, "the fulness of the time" will have come for the full revelation of the second incarnation of Wisdom in a human intellectual form, both individual and national. The year 1878 is the fiftieth year from the year 1828-9. It is the great year of Jubilee to the nations of men; the year of the Lord's redeemed; the year of "light at evening time;" "the acceptable year of the Lord, and the day of vengeance of our God," in which all refuges of lies shall begin to be swept away as with a besom of everlasting destruction from the presence of the Lord, and from the glory of His power.

In this year of Jubilee, the last trumpet, or that of the seventh angel, begins to sound, and the mystery of God, which is Wisdom, begins to be revealed in the fulness of its knowledge in the human minds of a great multitude of all nations which no man could number. For "in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound), the (living) dead (in spirit and in mind) shall be raised incorruptible (in their bodily forms), and we shall be changed" (1 Cor. xv. 52). For "we shall not all sleep (the sleep of the death of the human bodily form), but we shall all be changed" (suddenly, in our living bodily forms). "For this corruption must put on incorruption, and this mortal must put on immortality," even in the present state of human existence. "So, when this corruptible shall have

put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (1 Cor. xv. 51, 53, 54). The intervening time, from the year 1869 to the year 1878, has been a time of great suffering and humiliation to all European nations, not excepting Britain. The natural spirit that is in man not only lusteth to envy, but it also gendereth pride and boasting. There has been, perhaps, too much of self-glorification in the mind of the British nation, as if the great Acts of Parliament passed between the years 1828-9 and 1869 had been the work of man alone, and not the work of Wisdom operating in and by the nation. National pride was gendered, and had to be visited with humiliation. The parliamentary act of homage to the prince of this world, passed in the year 1876, has inflicted a deep humiliation upon the nation, which may prove to be as lasting as its coming glorious state, as a kingdom of this world. And the wisdom of the humiliation may, in due time, be fully acknowledged and sincerely acquiesced in by the nation, as a deserved and necessary infliction preparatory to its great and inconceivable exaltation in the dominion of mind, through the coming revelation of the mind of Wisdom, with power and great glory, as the mind of the nation, in all the fulness of the divine knowledge of Wisdom.

The unexampled prosperity of the nation for many years, until recently, gendered a spirit of human boasting, as if all the credit of commercial success was due to man alone and not to Wisdom, whose works and ways are so inscrutable. The suffering of trade depression and collapsing commerce was a necessary consequence and a needful infliction, the wis-



dom of which the nation may also come to acknowledge and acquiesce in. The teaching of national suffering may be found to be a profitable one, destructive of the spirit of human boasting, and leading the minds of men to consider, and to understand, and to say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, for thy truth's sake" (Psa. cxv. 1). Great individual minds of the nation, in the midst of these great and marvellous works of wisdom, capable of deep research and accurate thought, have been busily occupied, not in searching out "the just and true ways of the King of saints," but in inventing human theories concerning the mystery of nature, apart and distinct from, if not also in opposition to, the mystery of God. To them, apparently, great as their power of intellect is, nature is everything and God nothing. In so far as their mental way has been prosecuted, "ignorantly in unbelief," it is a pardonable human error. Still they have laid themselves justly open to the charge of being God's human adversaries: whether willingly or unwillingly, God and each of them for himself alone can determine. Their mental work will be demonstrated to be the work of men temporarily subject to vanity—the vanity of a natural human mind; but it is by no means improbable that many of them may "be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 21).

VIII.



HERE is really nothing new or original in the mode of procedure adopted by sceptical human minds in these latter days. Their intellectual way is as old as the way of the tempter in Eden. "Yea, hath God said?" (Gen. iii. 1) is the suggestive manner in which they give expression to the fruits of their investigation into the history of nature and its laws. Generally there has been an abstinence from any public avowal of disbelief in the existence of God, and from any direct challenge of the truth of His Word. But the doubt-suggesting process has met with considerable success among the intellectual Eves of the present day. Eve received the knowledge of the Word at second-hand through a human medium. And all minds whose divine knowledge is of this kind, possess little, if any, effective power of resistance when assailed with the doubt-suggesting question, "Yea, hath God said?" But there are some human minds whose divine knowledge is of such a kind, that it is impossible to deceive or beguile them by this doubt-suggesting process. They know by intellectual experience that the kingdom of God, which is the irresistible power of the dominion of truth, is within themselves, and that it is a divine light, inaccessible to the mind of a natural man, whose great delight it is to revel intellectually in the light of nature, or natural light, only. The natural human mind is

contented with the garment of light, external to Himself, with which the Word of God has been clothed in the works of the natural creation. The history of this garment of natural light is the history of a process of unceasing transmutation since the beginning of the creation. The process has been a process of perpetual transformation by renewal, the only portion of creation exempted from the operation of this supernatural law being the material heavens, which were of old as they are now.

Nature is immutable in itself, whatever be the state in which it may be found originally, and whatever be the state in which it may be left after being operated upon by a power external to itself. The natural spirit and the natural life of old were immutable in themselves, and if left undisturbed in their passive resistance to any kind of change, they would never have ceased to be the natural spirit and the natural life of old, inhabiting space and emptiness. There is the immutability of nature, which is the immutability of darkness or bondage to a human mind, of death or disobedience to a human spirit; and of corruption or mortality to a human body. These laws of human nature are as inexorable as they are immutable. There is no power, either in one man, or in many men, or in all men, to effect any change whatever in these laws of human nature. The light of nature is adapted to the eye of the human body. The light of nature and the life of the human body harmonize the one with the other. But the light of nature alone is not adapted to the eye of the human mind, the range of whose vision is within and not without itself. Wherever the light of a human mind is limited to that

which comes to it through the eye of the body, the state of such a mind is a state of darkness and death. And any invisible power put forth in or by such a mind, in this state, is a power of error, which is in its very nature implacably hostile to the power of truth. The state of a natural mind is a state of intellectual error, necessarily and unavoidably so. It cannot discover truth for itself, and it cannot perceive or appreciate truth when presented to it. Any claim put forth on behalf of a natural mind to be a patient and an earnest inquirer after truth is untenable and inadmissible. Facts of nature are one thing, but the truth concerning nature is another and a very different thing. The facts of nature are visible things; but the truth concerning these facts of nature is an invisible thing, and its knowledge is wholly inaccessible to a natural human mind, however minute its researches among the things made, and no matter how large the grasp of the intellect or how comprehensive its powers of generalization.

But the natural defectiveness of the state of the human mind is not its most disqualifying characteristic. A natural human mind is in bondage to an inherited spirit of disobedience. It is the unresisting victim of an inwardly uncontrolled self-will. Its power of thought is thereby influenced in its exercise, either willingly or unwillingly, in the direction of aims that are subversive of truth and inimical to righteousness. The more cultivated, and refined, and pure the natural mind, the greater is the hindrance to its reception of the invisible light of truth along with the visible light of nature. It cannot comprehend why it should require to be of a humble and a contrite spirit. It believes what it

sees and knows; but it rejects as unworthy of credence everything that is either non-natural or supernatural. This is the mind of nature, notwithstanding all its culture and refinement, and purity, run wild under the influence of an imagination, in the thoughts of whose heart God and truth are not, but evil and error are, continually. The shame of the cross is too much for such natural minds; they cannot endure it. The doctrine of repentance and forgiveness they cannot understand. Grace is a word without meaning to them. They are only acquainted with one set of laws which it is unsafe to transgress, and the knowledge of which it is wisdom to be largely familiar with. Natural laws they believe to be omnipotent; and they know nothing of any other way of acquiring the full enjoyment of human life while it lasts, than the way of strict obedience to the teaching of natural laws.

Happily for the human world, this is not truth, although much of it may be within the realm of fact. Hitherto the enjoyment of this natural life has not been the highest aim of existence set before a human mind. On the contrary, suffering and humiliation in this life have been presented to the human mind as things which, although undesirable and grievous in themselves, are more in harmony with the great design of man's life on earth than enjoyment and honour. Such a prospect is of itself sufficient to repel the natural mind from entering upon the way which leads not only to truth but also to life. It is the way of self-sacrifice and personal offering within the natural human mind, accompanied by suffering and humiliation in the external experiences of a natural life. It is the way of faith in the Invisible.

It is the way of enduring, which is an essential part in the process of seeing Him that is invisible. It is the way of a spiritual mind believing what it has not seen, or ever can see, with the bodily eye; whereas the way of the natural mind is to believe only what it has seen, or can see, with the bodily eye. A man, however, is not responsible for the corruption of his natural body; but he is responsible for its life if he commit an act of suicide. A man is not responsible for the inherited disobedience of his natural spirit; but he is responsible if he resist the strivings of God's Holy Spirit within him; for by so doing he commits an act of spiritual suicide. No more is a man responsible for the inherited state of darkness and death in his natural mind; but he is responsible if he extinguish the light of truth when quickened to life within his mind; for in so doing he commits an act of intellectual suicide.

The change from a corruptible to an incorruptible human body is to be effected "in a moment, in the twinkling of an eye." The change from a disobedient human spirit to a contrite and humble human spirit is also an instantaneous one; but the change from a natural human mind to a spiritual human mind, although immediate in one sense, is of prolonged duration in another sense. The power to see the Invisible within the human mind is given in an infant form, requiring years of development in order to its profitable exercise, in acquiring the knowledge of things invisible, which is the knowledge of truth. There is the Godhead, or the mind of God, and there is the mind of Christ, in which there dwelleth all the fulness of the Godhead bodily. The body of God's mind is knowledge, and the Spirit of

Christ's mind is Wisdom. The mind of Christ having Wisdom for its Spirit, is the one Mediator between the mind of the Godhead, having knowledge for its body, and the mind of man, which in its natural state is destitute both of God's body of knowledge and of Christ's Spirit of Wisdom. There is an individual form of the human mind, and there is also a national form of the human mind. The manner in which the knowledge of truth is communicated to the individual mind is not precisely the same as the manner in which it is communicated to the national mind. The individual mind is transformed by renewal into the mind of Christ, and receives through the one Mediator the body of the Father's knowledge. The mind of Christ is transformed by renewal into the national mind, and the Spirit of Wisdom thereby becomes the spirit of the national constitution or body. Until the time of the end, only the sons of God among men individually and the people of England as a nation were to receive the knowledge of the truth.

The corporate form of a nation, or its constitution, and its sovereign power, are the bodies, in each kingdom of this world, of the two divine witnesses, the Word and the Spirit of the Lord. These may be slain, as they have been in France, "the tree of the great city;" but where the mind of Christ is transformed by renewal into the mind of a nation, it is indestructible. The mind of the prince of this world may have power to harass, and perplex, and even dismay the mind of a nation into which the mind of Christ has been transformed by renewal, but not to its injury; rather to its profit intellectually by producing an increase

of the influence of the Spirit of Wisdom in the councils of the nation. The head of the river of human error, in a national form, dates from the reign of Nebuchadnezzar, king of Babylon. The power of truth is an invisible power. It rejects all extraneous aid in dealing with the human mind, whether it be the mind of an individual or the mind of a nation. The dominion of truth is within the human mind. And it is the dominion of the Godhead, or the mind of God, in the mind of Christ. It has been set up in the minds of individual men by the agency of each man himself, transforming his mind and renewing it into the mind of God, in the mind of Christ. This dominion can only be set up in the mind of a nation by the mind of Christ Himself being transformed by renewal into the national mind. Truth is its own witness within an individual or a national mind. It is powerless, however, of itself within the human mind. Its power is in the firmament of God's power, which is the mind of Christ. This is an invisible power, operating in a manner which is humanly inscrutable, but producing effects which are discernible within each human mind by its possessor. Wherever this invisible power is communicated there is human intellectual freedom. It is the power of the life which is in the mind of Christ, and it is "the light of men." It is the coming of this dominion of mind, the dominion of truth and of the mind of Christ, that has been progressing in human history since the death of Christ.

In its coming it has occasioned a prolonged conflict with the intellectual power of the prince of this world, whose dominion over the human mind is a dominion of bondage

and error. Every man in his first-born state is a subject of this dominion of bondage and error. Few men individually have been delivered from this state of subjection to vanity in this life. Every nation of men has been placed in subjection to this dominion of bondage and error in its first estate. A kingdom of this world in such a natural state of national mind can only be governed in one way. The only approach to the natural mind is from without itself. It can only receive instruction by means of things perceptible to the eye of the body. Hence the mode of procedure divinely adopted for the education of the Hebrew national mind into a knowledge of God of its kind. All came from without, and was external to the mind of the nation ; and no other method was available until after the decease was accomplished at Jerusalem. The Hebrew national government was a government by the constraint of authority, externally exercised, and supported by coercive force when necessary. But this form of government, although it was a theocracy, was only temporary. It was merged in the government of Babylon when the kingdom of Judah was annexed to its dominion. There was then presented the spectacle of a nation publicly acknowledging God to be its king, yet placed in a condition of compulsory national subjection to the government of a human king. This was the individual condition of the two-third parts of men all throughout human history. They were the human worshippers being prepared for future service in the temple of God ; but in order to their being so prepared, they were made subject to the intellectual dominion of the prince of this world during the whole life of each of them upon the earth.

It was an image of their state that was set up by Nebuchadnezzar in the plain of Dura, in the province of Babylon. For "the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits" (Dan. iii. 1). The king commanded all peoples within his dominion to worship this image under pain, in case of refusal, of being cast into a burning fiery furnace. Not one of the two-thirds of men bowed the knee to Baal from that day to this, because their names were written in the Lamb's book of life ; so they were all cast into the burning fiery furnace, each in his individual human spirit, and mind, and body. The effect produced has been that, in each instance, one like the Son of God has been seen in the fire, preserving the individual man from injury. The number of the individual name or nature of each such human being is six, the divine name of the Son of God being three, and the human name of each of the lineal descendants of Seth being three, the two being united in one nature by the power of the Holy Spirit of the Son of God, its number is six in each individual ; and the aggregate number of the name or nature of the whole two-thirds of men, in one state of being, is also six. But there are sons of God among men, in the proportion of one out of every hundred of the two-thirds of men. They are the individual men redeemed from the earth since the death of Christ, and their peculiar distinction is, that His Father's name is written in their foreheads, or in their minds. The nature of each of these men is three in its number, and so also is the nature of the Father. They being one of a hundred, the glory of the state of each such man is a hundredfold the glory of the state of each of the

two-thirds of men. So that its number is a hundred times six, or six hundred. And this is the glory of the Holy Spirit, as the Spirit of the Son of God, and of the Father, as it is revealed in the state of the two-thirds of men (six), and also in the state of the sons of God redeemed from among men, six hundred. The number of the joint glory in its human manifestation is six hundred and six.

The history of the universal human dominion of the prince of this world took form and shape in the first year of Nebuchadnezzar's reign, which was the year B.C. 606. It is a history of intellectual bondage, associated with human error, both of an individual and a national kind. Its number all throughout has been 606. Its determined times before appointed were 606 years. From the year B.C. 606 to the commencement of the Christian era, 606 years. From thence, to the substitution of a human mind instead of the divine mind ruling over, but not within, the mind of the corporate body called the Christian Church, in the year 606—also 606 years. The foundation of the dominion of truth was laid at Jerusalem in the death of Christ, which was accomplished in the year 30. From thence, until the rise of a new form of the dominion of error in the East, signified by Jerusalem being trodden under the foot of its power in the year 636, there was also the determined time, before appointed, of 606 years. There is a further determined time, before appointed, in connection with the history and the duration of this form of the dominion of error; for it is written, "The holy city shall they tread under foot forty and two months" (Rev. xi. 2). These forty and two months are 1242 ordinary years, so

that the time of their end is the year 1878. There is, moreover, a determined time, before appointed, in connection with the history and duration of the dominion of error which was set up when a human mind was substituted instead of the divine mind ruling over, but not within, the mind of the corporate body called the Christian Church, in the year 606. For it is written, "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days" (Dan. xii. 11). These 1290 days are 1272 ordinary years, so that the time of their end is the year 1878.

This latter form of the dominion of error was not fully revealed until the year 1212, when its head, the Roman pontiff, "set his face to enter with the strength of his whole kingdom" (Dan. xi. 17), bringing the nation of England, as a kingdom of this world, under the subjection of its power. The determined time, before appointed, of 606 years, was repeated in this instance, from the year 606 to the year 1212. So that from the beginning of the universal dominion of error among the nations of men in the year B.C. 606 until the full revelation of its power in one of the two forms into which it has been divided, there were three consecutive demonstrations of the determined time, before appointed, each being 606 years in duration. These are from the year B.C. 606 to the commencement of the Christian era, from thence to A.D. 606, and from thence to the year 1212. The empire was the sixth form of government identified with the existence of Rome's dominion, and it was the seventh head of the universal dominion

of error. It was revealed as an intolerant power intellectually after the foundation of the universal dominion of truth was laid in the year 30. It persecuted the citizens of this new dominion because of their opinions. It vainly attempted to extinguish the power of the dominion of truth. The power of this new dominion was invisible, within the minds of its individual citizens. It was absolutely beyond the reach of any assault that could be made upon it by the violent force of Imperial Rome. It was not a dominion of this world, and the power of this world's dominion was helpless in its presence. The rulers of Rome could slay the bodies, and waste and confiscate the worldly means and substance of its citizens; but against the power of the dominion of truth within their minds there was no weapon of injurious offence which they could employ. The more they persecuted, the more the power of the dominion of truth increased within the minds of its citizens, until at length a deadly wound was inflicted upon this head of the dominion of error by the sword of the kingdom of truth, which is the Word of God.

The end of the exercise of this intolerant power against the citizens of the kingdom of truth came in the year 303, when the Emperor Diocletian issued his last persecuting edict against Christians. This deadly wound was healed by the Emperor Constantine, who began to show worldly favour to the Christians. The seventh form of government identified with the Roman dominion was then evolved. It was a form of government founded upon error. After a comparatively brief existence it came to an end, to make way for the rise of the eighth form of Roman government,

which "is of the seven." The papal government began to be fully manifested as a persecuting and intolerant power intellectually, among European nations, in the year 1212; and to the extent that it has been unrestrained from without itself, it continues to be a persecuting and intolerant power unto the present year. The 1818 years of the history of the universal dominion of error are divided into two equal determined times, before appointed. The first of these two equal times began to run its course when the universal dominion of error was founded, in the year 606 B.C.; and it came to an end in the year 303, when the persecuting and intolerant power of the Roman Empire was exhausted. The second of these two equal times began to run its course from thence, and it came to an end when the new form of a persecuting and intolerant power began to be fully revealed, in the year 1212. The determined time before appointed was, in each of its two aspects, 909 years in duration.

From thence a new or national form was given to the dominion of truth, the number of which was then only 606. The Holy Spirit was its power, as the Spirit of the Father's will before the world was, in the form of God. He was also its power as the Spirit of the counsel of heaven. The transcript of the Father's will was written in the Lamb's book of life, and it related to the two-thirds of men whose names were written therein. Of every one of them it is written, "Whom God did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate them He also called: and whom he called, them he also justified: and whom he justified, them

he also glorified " (Rom. viii. 29, 30). It will be observed that sanctification in this life is not mentioned as a part of the process by the operation of which each of them was made an heir of salvation. The work of their individual redemption is wholly and exclusively the work of the Holy Spirit ; each one of them had no more part in it than he had in the work of his natural birth as a man-child into this world. They are each and all justified by the power of the Holy Spirit without individual repentance ; for they are the ninety and nine just persons out of every hundred of the two-thirds of men who need no repentance, the power of the dominion of truth not having been quickened to life within their minds while they inhabited a mortal body. But the work of their individual salvation was continually in progress from the day of Seth, the first of their number, down to the present day ; and when the last of them has finished his earthly life, and their whole number is complete in their heavenly state of paradise, the number of that state in the aggregate, and the number of the nature of each individual in it, will be six.

But there are also the "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ " (1 Pet. i. 2). These are one out of every hundred of the two-thirds of men, the sons of God among men, who have been the individual, unresisting victims of the persecuting and intolerant power of the dominion of error while they lived on the earth. They were each "one sinner," over whose individual repentance there was joy in heaven "more than over ninety and nine just persons who need no repent-

ance" (Luke xv. 7). They were each enlightened, having tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good Word of God, and the powers of the world to come (Heb. vi. 4, 5). Each of them being thus persuaded that he was a sinner before God, repented, and wrought out his own salvation with fear and trembling, God working in him to will and to do of His good pleasure. God is just in His way to the third part of men, for each of them was enlightened, but of his own accord fell away. God is good, or holy, in His way of love to the ninety and nine out of every hundred of the two-thirds of men. He preserved them from sinning the sin which is unto death, because His seed was in them; but He did not enlighten them. His way to the sons of God among men is the way of grace and mercy, and individual holiness or sanctification of spirit. Each of them "received double at the Lord's hand for all his sins" (Isa. xl. 2). Each had a warfare within himself which he accomplished, fighting the good fight of faith, and laying hold on eternal life. They were all fellow-workers with God in the setting up of the dominion of truth among men on earth; but not one of them is privileged to participate in the visible glory of that dominion, when it is fully established on the earth, as an everlasting and universal dominion of righteousness and peace, among all nations of men. Before this kingdom is revealed with power and great glory on this earth, they are all to be seen standing with the Lamb upon the Mount Sion.

Until the time of the end, every kingdom of this world was to be more or less under the influence of the prince of

this world, whose dominion is the dominion of error. But the war in heaven between Michael and the dragon is to come to an end. The prince of this world is to be cast out. Then a loud voice shall be heard in the mind of the nations, saying, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev. xii. 10). This intellectual war between Michael and the Dragon was waged principally in the national mind of England. The English nation was made subject, by compulsion, to the new form of the dominion of error in the year 1212. The number of every human kingdom, nominally Christian, was from thence 606. And every kingdom of this world, including that of England, was to be more or less under the influence of the dominion of error until the time of the end. The conflict in the national mind of England, between Michael and the Dragon, was a severe and a prolonged one. It was the conflict occasioned by the gradual transformation of the mind of Christ, the number of which is sixty, by renewal, into the national mind of England. This was a great work of divine power; and it was not one of a kind that could be effected "in a moment, in the twinkling of an eye." It was a work connected with the construction of a national firmament of God's power, which, when finished, is to be everlasting in its nature. Every generation of the nation took part in the work; every individual, every family, and every community of each generation co-operated unconsciously, some willingly and others unwillingly. The constitution or body of the British parliamentary dominion is the great and marvellous product of Wisdom's work, in and through the mind of Christ, the process

being one of transforming it gradually by renewal into the national mind.

Wisdom, as possessed by the Lord in the beginning of His way, before His works of old, and as possessed by the man Christ Jesus in His individual human form, is now possessed of the constitution, or body, of the British parliamentary dominion in a national human form. The Lord is the Father of Wisdom, and Wisdom is the first-begotten, and the only-begotten of the Lord, in the beginning of His way, before His works of old. The first habitation of the Lord, as the Father of Wisdom, is eternity. The works of old of the Lord revealed in eternity are three Spirits, one the Ancient of days, another the high and lofty One, whose name is Holy, and a third the eternal Spirit. There the eternal purpose was formed. The first perfected work, in fulfilment of the eternal purpose, is the individual body of the man Christ Jesus, now crowned with honour and glory as an eternal habitation for the Father of Wisdom, by whom Wisdom was set up from everlasting from the beginning. The body of Christ is the body of the Word made flesh. It is, therefore, a divine habitation for the Father, prepared in a human form, through sacrifice and offering in the form of God from the foundation of the world. The constitution, or body, of the British parliamentary dominion is an eternal human habitation for the Father of Wisdom, prepared in a divine form, through sacrifice and offering in a natural spirit and a natural life, from the beginning of the Lord's way, and by His works of old. It is the complement of eternity, and it is the fulfilment of the eternal purpose. Its Spirits are the Ancient of days, the high and lofty One, whose name is Holy, and the eternal Spirit.

The power of the British parliamentary dominion is the firmament of God's power, which is the mind of Christ. The mind of Christ is one portion of the glory which the Father gave unto Him as His Son. It is the mind of Wisdom, and Christ has given it to the British parliamentary dominion, as its everlasting mind, in fulfilment of the counsel of heaven. The constitution, or body, of the British parliamentary dominion is the full human fruit of all the works of the Lord by Wisdom from the beginning of His way of sacrifice and offering in a natural spirit and a natural life, all throughout the history of these works as His works of old in the divine nature, as His works in the natural creation, and as His works of human generation, until the deacease was accomplished at Jerusalem. The power of the British parliamentary dominion is the power of the seven Spirits of God which is concentrated in the firmament of His power, the mind of Christ. It is the full fruit of the ten horns of God's power, on its divine side, disclosed in His works during the ten consecutive days, each day being a day of humanly incalculable ages, from the beginning of the Lord's way of sacrifice and offering in a natural spirit and a natural life, to the laying of the corner-stone of this earth, "when the morning stars sang together, and all the sons of God shouted for joy." It is the full fruit of the ten horns of God's power, on its human side, made manifest in His works during the ten consecutive days, each day being with the Lord a thousand years, from the laying of the corner-stone of this earth until the Word was made flesh in the fulness of the time.

The power of the British parliamentary dominion, on its

human side, is the regenerated power of the natural human dominion, which had seven heads, and of which the Roman Cæsar had become the individual embodiment when the Word was made flesh. This dominion is also the full fruit of the deace which was accomplished at Jerusalem, in its visible or national human form ; and "the woman clothed with the sun," which is the aggregate of the sons of God redeemed from among men, is its full fruit in its invisible human form. "The woman clothed with the sun" is the full fruit of the power of the first resurrection of Jesus Christ after He was crucified in body ; and the British parliamentary dominion is the full fruit of the power of the second resurrection of our Lord after He was crucified "afresh" in mind and spirit by "the great city which spiritually is called Sodom and Egypt." It was first set up as the united English dominion, having two horns like a lamb, in the year 827, but it spake as a dragon. It sits upon the seven kingdoms of England, which are the seven mountains of its original national power as a human dominion. It is the full fruit of the work of the two divine witnesses, the Word and the Spirit of the Lord, during the thousand years, or ten centuries, of its history, from the year 827 to the year 1827. It is the full fruit of the war in the heaven of the human mind waged between the mind of Christ and the mind of the prince of this world and its human principalities and powers.

The constitution, or body, of the British parliamentary dominion is the everlasting human temple of the Lord God Almighty, who was, and is, and is to come, the Father of Wisdom ; and it is so in fulfilment of the eternal purpose.

The mind of this dominion is the mind of Wisdom, possessed by the Lord in the beginning of His way, before His works of old, and also set up from everlasting, from the beginning; and it is so in fulfilment of the counsel of heaven. It is the habitation of truth from everlasting to everlasting, and by the knowledge of the truth, ever increasing and never ceasing, its individual citizens are made free. The Spirit of the dominion in its unity and in its self-existent eternal life is the eternal Spirit, and the ruling and governing Spirit within the hearts and minds of its individual citizens for ever and ever is the Holy Spirit, as the Spirit of Wisdom. The constitution, or the body, of the British parliamentary dominion is the everlasting temple of the Father of Wisdom. The mind of the dominion, which is its power, is the everlasting altar of the mind of Wisdom. On this altar the mind of Christ is for ever to be sacrificed and offered up, thereby giving birth to a never-ending succession of new moons, by means of which the inexhaustible treasures of God's wisdom and knowledge hid in the mind of Christ will be increasingly and unceasingly brought to light in the redeemed human world.

The British human dominion, in its temple, in its altar, and in its individual citizens, has a number. Its number is the number of the name of Wisdom, in the Father of Wisdom, in the mind of Wisdom, and in the Spirit of Wisdom. The human name or nature of the dominion is the name or nature of one in three. The dominion is one, and the temple of the dominion, the altar of the dominion, and the individual worshippers or citizens of the dominion in the aggregate are the three. In the human name or

nature of the dominion the three are in each one of the three, and each of the three is in all the three. The number of the name or nature of the dominion on its human side is therefore 333. The divine name or nature of the dominion is also the name or nature of one in three. Wisdom is one, and the Father of Wisdom, the mind of Wisdom, and the Spirit of Wisdom are the three. In the divine name or nature of the dominion the three are also in each one of the three, and each of the three is in all the three. The number of the name or nature of the dominion on its divine side is therefore also 333. The addition of the two numbers gives 666. And this is the number of the name or nature of the everlasting dominion of Wisdom, its name or nature being the union in one of the divine and the human, having for the girdle of its loins the golden girdle of holiness, and having for the indissoluble bond of its union the heavenly bond of love—which God is.

IX.



TOWARDS the close of our Lord's life on earth an interesting and instructive incident occurred. "There were certain Greeks among them that came up to worship at the feast: the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus" (John xii. 20-22). The going forth of the mind of Christ, sitting on a white horse, conquering and to conquer, is in some manner identified with the coming of the prince of Grecia (Dan. x. 20). The firmament of God's power, which is the mind of Christ, is the source of understanding or mind to the individuals and nations of mankind. It is also the source of the knowledge which is the heavenly food of the human mind; and it is moreover the parent and the power of divine Wisdom both to an individual man and a nation of men. The natural intellectual fruits of the exercise of the power of the mind of Christ were specially brought forth by the Greeks as a nation before the time of the first advent of "the Messiah." Between the time of the first advent of "the Messiah," and that of the second advent of "the Messiah, the Prince," the knowledge which is the heavenly food of the human mind has been propagated, and the manifold wisdom of the only wise God has been made manifest in

preparing the invisible body of "the woman clothed with the sun," and in building up the visible body or national constitution of the British parliamentary dominion.

The expressed desire of "certain Greeks" to see Jesus was an outward and visible sign, the interpretation of which Christ gave when He said, "The hour is come that the Son of man should be glorified" (John xii. 23). Great natural intellectual power by itself is a comparatively poor gift to an individual man or a nation of men. It is a gift "not good" unless accompanied by an help-meet for it, the knowledge of the Father, the only true God, and of Jesus Christ whom He has sent. It is in the act of communicating this knowledge that the Son of man is glorified in man's heaven. The expressed desire of certain Greeks to see Jesus, as interpreted by Christ, was the sign of the coming of the time when this divine work would be commenced; but something of a very important nature had to be done before this great work could be successfully entered upon. The deacease had to be accomplished at Jerusalem; for Christ said further in explanation, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit" (John xii. 24). The only way in which the knowledge that is the heavenly food of the human mind could be made available for communication, either to an individual man or to a nation of men, was the way of sacrifice and offering unto death by Jesus Christ, even the death of the cross.

The Father had glorified His name, or His nature within Himself, beyond Himself, by revealing His wisdom and knowledge in the mind of Christ. From thence, through the

decease at Jerusalem, He began to glorify His name again by the gradual revelation of His wisdom and knowledge, dwelling in the mind of Christ, unto the minds of individual men; and by preparing for the full disclosure of its power and great glory at the time of the second advent, in the invisible glory of "the woman clothed with the sun," and in the visible glory of the corporate body or national constitution of Britain's parliamentary dominion. Therefore Christ also truly said, "Now is the judgment of this world; now shall the prince of this world be cast out" (John xii. 31). From the time of the decease at Jerusalem unto the present hour "the judgment of this world" has been in progress, and its power, as a power working for righteousness, has been increasingly made manifest. The prince of this world entered into possession of the dominion of the human mind and retained his power over it by means of man's disobedience. By obedience unto death, even the death of the cross, Jesus Christ cast out the prince of this world, and actually destroyed his dominion over the human mind, although evidence of the fact on a large scale could only be furnished as the result of the divine enlightenment of the human mind. The divine enlightenment of the human mind could only be effected by the gradual communication unto it of the knowledge which was its heavenly food. This, from its very nature, was of necessity a slow process, and one of prolonged duration, spread over the history of many successive generations of mankind.

But the determined time of the end, when those words of Christ are to be absolutely and literally fulfilled, was before appointed, "And I, if I be lifted up from the earth, will draw

all men unto me" (John xii. 32). The process of lifting up Christ from the earth of His deep and unfathomable humiliation began when His body was nailed to the cross by wicked human hands; the bodily process ceased when "he said, It is finished, and bowed his head and gave up the ghost" (John xix. 30). But the spiritual and the mental process was to continue until "there came a great voice out of the temple of heaven from the throne, saying, It is done" (Rev. xvi. 17). The third part of men have individually continued to "crucify the Son of God afresh;" and "the great city which spiritually is called Sodom and Egypt" was made manifest in due time, "where also our Lord was crucified." "In the street of the great city," which is France, at the determined time of the end, before appointed, the dead national bodies of God's two witnesses were to lie for 1260 days. These came to an end on the 22nd February, 1878. Thereafter it is written, "The Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them" (Rev. xi. 11). An accompaniment of this national resurrection in France is thus stated in Scripture, "The second woe is past" (Rev. xi. 14). The work of the four angels and also of the third part of men is finished. It is further written, "And the temple of God was opened in heaven" (Rev. xi. 19). This opening of the temple of God has been in progress in France from the 22nd February, 1848, to the 22nd February, 1878, during which a judgment of national redemption has been pronounced upon France as "the street of the great city;" and during which also the prince of this world has been cast out of the nation, as a nation, preparatory to its being entered by "the Spirit of life from God."

"The temple of the tabernacle of the testimony in heaven" was finished in Britain in the year 1827. This year was the end of the thousand years from the foundation of the united English monarchy, in the year 827. During these thousand years the prince of this world was under restraint, in so far as the inventing of new devices wherewith to deceive the nations, as nations, was concerned. At the beginning of the thousand years the sovereign spirit of the English dominion "spake as a dragon." At the end of the thousand years, the dragon, as the prince of this world, was cast out of the national mind, Michael having prevailed in his war against him. Evidence of this fact began to be given in the year 1828, but more fully and perfectly in the year 1829. The royal prerogative had long been interposed as an obstacle in the way of the British Government and Parliament dealing with the Roman Catholic question. This was the closing phase of the long war, waged in the history of England, between the royal prerogative, exercised as a power that "spake as a dragon," and the supreme authority of Parliament. The reigning king yielded, and the measure of Roman Catholic Emancipation was introduced in the House of Commons on the 21st February, 1829, and received the royal assent on the 13th April following. It has to be noted that the duration of the first conflict between the mind and Spirit of Christ, and the mind and spirit of the prince of this world, as "the serpent," in the hearts and minds of men, was from the birth of Seth to the Flood in Noah's day, a determined time, before appointed, of 1526 years. In this first war, the prince of this world prevailed so effectually, that "every imagina-

tion of the thoughts of man's heart was only evil continually," and "the earth was filled with violence."

To the extent that the preaching of the Word was successful in illuminating the minds of individual men from the day of Pentecost, the prince of this world was cast out of them. His only device at first was the weak and ineffectual one of intolerance and persecution : this was the limit of the resources of the wisdom of the prince of this world, in a vain effort to arrest the progress of the new dominion in its conquests over the human mind. The task he undertook was one impossible of accomplishment. The secret source of the power of this new dominion in and over the human mind could not be assailed by him : the more he persecuted, the more it grew in the number of its individual human citizens. The human instruments which he first employed in this persecuting work he found ready to his hand in the Jewish rulers. They did the work with the zeal of men who imagined they were doing God's service ; they were aided by the power of Imperial Rome, which continued the work of persecution on its own account after the fall of Jerusalem ; but the persecuting power of Imperial Rome exhausted itself, and its last decree was issued by Diocletian, in the year 303. Since then persecution and intolerance have actually been resorted to in the name of Christ, and in an alleged support and defence of His holy dominion in and over the human mind. Strange perversion. The marvel in the future will be how the minds of reasonable and intelligent men, or indeed of any class of educated men, could have been so blinded as to believe in the possibility of either upholding or extending the knowledge of the Father,

the only true God, and of Jesus Christ whom He has sent, by the decrees of ecclesiastical authority supported by the pains and penalties of political power.

In the midst of this strange perversion of the name of Christ, and throughout its entire history, the leaven of the new dominion of mind was silently working. The human channels of its operation were, from the day of Pentecost, the individual men who were in succession born of God, and ultimately the nation of England as a nation. In its history the spirit of toleration was first revealed at the time of the English Revolution of the year 1689; and in the year 1829, the spirit of full civil equality, irrespective of men's religious opinions, was fully made manifest in the Act of Roman Catholic Emancipation passed by the British Parliament. The persecuting power of Imperial Rome, as exercised by its sixth head, was wounded to death in the year 303; but this deadly wound was healed, and the foundation of the revival of this power in a more obnoxious form was laid, by the act of Constantine, in effecting an external union between the Empire and the Christian Church. The determined time of the end before appointed came in Britain; "the temple of the tabernacle of the testimony in heaven" began to be opened; and the influence of the power of its Holy Spirit and divine mind has since gone forth among continental European nations. The antediluvian harvest of the power of the mind of the prince of this world was 1526 years in ripening, from the birth of Seth to the Flood. The Christian harvest of the power of the mind of Christ has occupied a parallel period of 1526 years in ripening, from the time of the infliction of the

deadly wound on the sixth head of Imperial Rome, in the year 303, to the time of Roman Catholic Emancipation in Britain, in the year 1829.

Seth was the third head of the river of human history which "went out of Eden," in which Adam and Eve were placed as "the fountains of its waters." He was substituted instead of the second head, Abel, whom Cain slew. Abel, although dead, "yet speaketh;" and the sound of his voice has been heard in the experience of the two-third parts of men all throughout the history of the river which is named "Hiddekel." Noah was the fourth head of the river which "went out of Eden." He was also constituted the head of "the rivers" of the water of national human history. The junction of the rivers of which Cain and Seth were the heads respectively, accompanied by the voice of Abel speaking, was effected in him as the fourth head; and he became the progenitor of the "one blood" of which God hath made all nations. "The star which is called Wormwood fell upon the third part of the rivers" (Rev. viii. 10) lineally descended from Noah. The name of the river of which Noah was the head is "Euphrates." In the great river Euphrates "the four angels were bound (which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men" Rev. ix. 15), until "the great city which spiritually is called Sodom and Egypt" was set up in the years 754-6. Then they were loosed; the restraint under which they had been kept from the day of Noah was withdrawn. The fourth phase of the mental conflict waged in human history between Michael and the prince of this world was evolved in the year 827, when the united English

monarchy was seen "coming up out of the earth, having two horns like a lamb, and speaking as a dragon" (Rev. xiii. 11).

The prince of this world was then placed under restraint for a thousand years; but those of his individual angels whose work of slaying the individuals of the third part of men was unperformed, were left free, the power of each in the human world being thereafter extinguished on the death of the bodily form of his fellow among men. The thousand years came to an end in the year 1827, the first of the years from which "the seven weeks" of years, or 49 years, are reckoned at the time of the end. The prince of this world was loosed for a little season in the year 1827, the end of the thousand years. One sign of the advent of the last stage of the mental war in human history between Michael and the prince of this world, was a political crisis in Britain, which was evolved in the month of April, 1827. In the month of April, 1876, at the end of 49 years, the sign was given, by an Act of the British Parliament, of the near approach of the end of the prolonged mental war in human history between Michael and the prince of this world, which had its origin in the day of Noah. Since the 27th April, 1876, the form or "the image" of "the abomination of desolation," without power, has been seen "standing where it ought not" (Mark xiii. 14), within the British parliamentary dominion.

"Noah lived after the Flood 350 years; and he died" (Gen. ix. 28, 29). Two years thereafter Abraham was born: he was both the founder of the natural nation of Israel and the father of the faithful. His sojourning by faith, in obe-

dience to God's word, began when he was 75 years old (Gen. xii. 4). "Now the sojourning of the children of Israël, who dwelt in Egypt, was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt" (Exod. xii. 40, 41). There were two phases of the sojourning of the children of Israel, from its beginning in Abraham to its end in the exodus. The first phase was from the time of Abraham's departing out of Haran to the time of Jacob's going down with his family into Egypt: its duration was 215 years. The second phase was from the time of Jacob's going down into Egypt with his family to the time of the exodus: its duration was also 215 years. This is the first historic fulfilment of determined times before appointed, and it is also an illustration of God's fixing the bounds of the habitation of nations, even when in a state of embryo.

The exodus was the advent of the natural nation of Israel, which did not bring forth the fruits of the kingdom of God in its history. The work assigned to it, however, it performed. The letter of the Scripture of truth was produced in its history, and of the Israelites as concerning the flesh Christ came. The kingdom of God was taken from it thereafter and given to a nation bringing forth the fruits thereof. The mind of Christ went forth as "the Spirit of prophecy" in the history of the Hebrew nation; but He was also to go forth as the giver of intellectual power to all nations of men. When He gave Daniel the vision of His new human dominion He said, "And when I am gone forth, lo, the prince of Grecia shall come" (Dan. x. 20).

He gave the power of a natural national intellect to the kingdom of Greece. The kingdom of Persia preceded the kingdom of Greece. The last year of Persia as the ascendant human dominion was the year B.C. 332 : in that year Alexander, the founder of the ascendant human dominion of Greece, came to Jerusalem to besiege it. He did not besiege it, but instead he entered into the temple at Jerusalem and performed an act of homage by offering sacrifices unto the God of the natural nation of Israel. He then proceeded on his way to overthrow the ascendant dominion of Persia, and overthrew it. From the advent of the natural Israel as a nation, in the year B.C. 1491, to the end of the preparation, in the year B.C. 332, for the going forth of the mind of Christ as the Giver of intellectual power to all nations of men, and the coming of the prince of Grecia, the intervening time was 1159 years : it occupied from thence another intervening time of 1159 years, to prepare for the advent of the united English monarchy in the year 827.

England is the spiritual nation of Israel. In it "the Spirit of prophecy" has been quickened, the letter of the Scripture of which alone was produced in the history of the natural nation of Israel. Of the spiritual Israel, as concerning His mind, Christ has come. And, combined therewith, there has been revived in the nation the human intellectual power that had been given to Greece. In the year 827 the voice of the English dominion "spake as a dragon." Its government was under the power of the prince of this world, intellectually. The thousand years of its history from thence is divided into two phases. The first phase covers a time-

space of 500 years, which came to an end in the year 1327. All throughout this phase the voice of the English dominion, in its government, "spake as a dragon." The royal prerogative was all-potent. In that year the English Parliament claimed and exercised the power of deposing the reigning king, and from thence commenced the war in England between the royal prerogative and the authority of Parliament. The conflict has been a prolonged one. The royal prerogative has not prevailed. But the authority of Parliament has prevailed. At the close of the second phase, the duration of which was also 500 years, the royal prerogative, as exercised in conflict with the authority of Parliament, was so weakened and wasted, that it had almost ceased to be ; and there has since been substituted, instead, a form of exercising the royal prerogative in harmony with the constitution of the dominion and the authority of Parliament. On the 6th July, 1827, the independence of Greece was revived by the Treaty of London ; and in this second visible coming of the prince of Grecia the sign was given of the invisible going forth of the mind of Christ, because of which the intellectual prince of this world was loosed, for a little season, at the end of the thousand years.

Thé spiritual Egypt is the political power of the prince of this world, which he has exercised in his war with Michael, for the natural Egypt was the political enslaver of the natural Israel. Unto the king of Egypt the Lord sent this remarkable message, by the hand of Moses : " And the Lord said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the Lord God of the Hebrews, Let my people go, that they may serve me.

For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people ; that thou mayest know that there is none like me in all the earth. For now I will stretch out my hand, that I may smite thee and thy people with pestilence ; and thou shalt be cut off from the earth. And in very deed for this have I raised thee up, for to show thee my power ; and that my name may be declared throughout all the earth " (Exod. ix. 13-16). The true Pharaoh, by whom the whole Israel of God have been held in a cruel and crushing bondage, is the prince of this world. Throughout the history of all nations, he has exercised his power mercilessly over the spiritual Israel. Happily, God " hath determined the times before appointed " in relation to the continuance of his power, and also " the bounds of their habitation " as His bondsmen. The exodus from Egypt of the natural nation of Israel is the like figure whereunto the spiritual nation of Israel first, and all nations of men thereafter, are to be delivered from the terrible power of the prince of this world, when his times, before appointed, are finished. What God said unto Pharaoh, at the time of the exodus of the natural Israel, He has been saying to the prince of this world, at the time of the exodus of the spiritual Israel, between the years 1827-9 and the years 1876-8 : " I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people ; and thou shalt be cut off from the earth. " " They of the peoples, and kindreds, and tongues, and nations, " for whom a great and everlasting deliverance is to be wrought out at the time of the end, are to " sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and mar-

vellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints" (Rev. xv. 3).


From the exodus of the natural Israel from Egypt, in the year B.C. 1491, to the advent of the Roman Empire, in the year B.C. 30, the intervening time was 1461 years. The Roman Cæsar was the individual incarnation of the concentrated power, then possessed by the prince of this world. The individual incarnation of the Prince of Life was killed in the year 30, "whom God raised from the dead" (Acts iii. 15), giving Him all power in heaven and in earth. The dominion of the Roman Cæsar, which was the human dominion of the prince of death, was set up in the year B.C. 30; and the dominion of the mind of Christ, which is the human dominion of the Prince of Life, was set up in the year 30. An external union was formed between the two dominions in the year 314. From thence the power of nominal Christian dominion was composed, part of the power of the dominion of the prince of death, and part of the power of the dominion of the Prince of Life, bound together in an incongruous union. The two parts were each inherently antagonistic to the other, and could not coalesce together. The constitution of the new nominally Christian dominion resembled "iron mixed with miry clay" (Dan. ii. 41). This new form of a nominally Christian dominion was set up on its political base by Constantine, in the year 314; but the Empire fell in the West in the year 476. Thereafter this new form of a nominally Christian dominion was set up, on its ecclesiastical base, in England, in the year 598, when the Archbishopric of Canterbury was founded. From the setting up of the

human dominion of the Prince of Life to the time of its external union with the human dominion of the prince of death, in the year 314, the intervening time was 284 years. This was the political phase of the new nominally Christian dominion. From thence until the year 598, when its ecclesiastical phase began to be evolved in England, the intervening time was also 284 years.

This nominally Christian dominion was fully evolved, in its true character and completed form, in the beginning of the thirteenth century, both politically and ecclesiastically. The nation of England was the principal victim of the exercise of the power of this fully-developed dominion. The power of the prince of death was all-prevalent in "the great city which spiritually is called Sodom and Egypt;" and the spiritual nation of Israel, the English, was brought under subjection to its dominion, even as the natural nation of Israel had been enslaved by the power of the natural Egypt. The subject of contention between the king of England and the pope of Rome was the filling up of a vacancy, caused by death, in the see of Canterbury. The pope rejected the king's nominee, and insisted upon his own being accepted by the king. The vacancy occurred in the year 1205, and the contention was only closed in the pope's victory and the king of England's humiliating submission, in the month of May, 1213. The duration of England's sojourning, from the year 598 to the year 1213, was 615 years. The nation's journeyings were in the wilderness of this world, and on the road to the political and ecclesiastical bondage which was imposed upon it by "the great city" of the dominion of the prince of death. After two days it was

revived, and on the third day, the year 1215, it was raised up by the power of the Prince of Life. Its sojourning since, although still in the wilderness of this world, has been a journey following the light, which has been shining more and more upon the national path, unto the perfect day of political and ecclesiastical freedom. This perfect day began to dawn in the year 1828; and the sign of this was the repeal of the Test and Corporation Acts. The duration of England's sojourning, following the light nationally, onward and upward to a state of political and ecclesiastical freedom, was the parallel of her preceding journeying on the road to a state of political and ecclesiastical bondage, 615 years, from the year 1213 to the year 1828.

Babylon became the successor of Egypt in politically enslaving the natural nation of Israel, casting down the last remaining of its two kingdoms—that of Judah. Nebuchadnezzar was the first king of the one universal human dominion; and the first year of his reign was the year B.C. 606. The dominion of Babylon fell and was followed in succession by that of Persia, that of Greece, and that of Rome. From the first year of Nebuchadnezzar's reign, the year B.C. 606, to the first year of the ascendancy of the Roman Republic, the year B.C. 146, the intervening time was 460 years. This was the duration of one phase of the existence and progressive development of the natural human dominion which had seven heads; the first and second heads—the kingdoms of Judah and Israel—being identified with the natural nation of Israel, whose advent as a nation in the year B.C. 1491 was the beginning of the history of natural human dominion set up according to God's ordi-



nance. The seventh head of this natural human dominion set up by God's ordinance was the Roman Republic. But the Roman embodiment of this natural human dominion, which was its seventh head, had also "seven kings," or successive forms of government. And the advent of the seventh king was witnessed in the year 314. From thence the natural human dominion assumed an entirely new form, that of the nominally Christian, represented by "iron mixed with miry clay." The historic development of this phase, the end of which was the advent of the seventh king of Rome, a nominally Christian one, was the parallel in duration of the preceding phase, which ended in the advent of the Roman Republic as the seventh head of the natural human dominion. The intervening time occupied in the development of each phase was 460 years, the second being from the year B.C. 146 to the year 314.

The time of the end was "the time that judgment must begin at the house of God" (1 Pet. iv. 17). The British dominion was the spiritual national "tabernacle of the testimony in heaven," the house of God. The judgment of Britain's dominion began in the year 1775, when the American colonists commenced the war by which they achieved their independence. Britain's dominion was rent in twain. A new nation was born in a day, a nation in whose constitution the external union first formed between the Church and the State by Constantine in the year 314, has not found a place; but in which the institution of human slavery found a place until the year 1865. That union, formed in the year 314, which has been the prolific parent of political and ecclesiastical bondage to the

nations of mankind, was dissolved in the United States of America. But that involuntary servitude in which Pharaoh held the children of Israel, the Southern States of America continued to hold the sons and daughters of Africa. The intervening time from the exodus of the Israelites, and their deliverance from a state of involuntary servitude in the year B.C. 1491, to the full development of the power of a terrible yoke of political bondage to the nations of men, in the advent of the Roman Empire, in the year B.C. 30, was 1461 years. This was a pre-Christian phase of national history, beginning in a nation's deliverance from involuntary servitude and ending in the political enslavement of all nations by the Roman Cæsar. There was a Christian phase of national history of parallel time duration. Its beginning was the setting up in its first form of "the abomination of desolation," the union of political power and ecclesiastical authority in a human government, nominally Christian, which was effected in the year 314. It was the source of a prolonged experience of political and ecclesiastical bondage to the nations of Europe. But the time of the end of this state of national bondage dawned, and judgment began at the dominion of Britain in the year 1775. The end was, the rending in twain of this dominion, and the advent of a new nation, both politically and ecclesiastically free. From the year 314 to the year 1775 the intervening time was 1461 years.

This disruption of the British dominion was soon after followed by the consolidating union of Great Britain and Ireland as one parliamentary kingdom, effected on the 1st January, 1801. This brief phase of British history, 26

years, was succeeded by a parallel phase of 26 years, ending in the year 1827, when the fulness of the time was come for the united parliament of Great Britain and Ireland to enter upon its great work of reform and improvement. It has since deepened and widened immensely the foundations of God's house of political and ecclesiastical freedom. And the year of jubilee has come—the year 1878. It occupied from the advent of the Roman empire, in the year B.C. 30, to A.D. 314, to develop fully “the abomination of desolation” in human history. The intervening time was 344 years. This was a phase of history identified with the prince of this world's transforming himself into an angel of light. From the year 314 the external aspect of the war between Michael and him was changed, for he had clothed himself with a Christian robe. But the invisible aspect of the war remained unchanged, the evil spirit and the evil mind of the prince of this world being the same. His persecuting and intolerant spirit, having ceased in its exercise of power against Christians, could not rest. His mind was enmity against God, and in his spirit he neither feared God nor regarded man. Persecution was the breath of his life. Throughout human history, subsequent to the year 314, he has been inconsistently impartial, persecuting through the Mussulman power the name of Christ in the east, and persecuting through the name of Christ in the west, by the power of “the great city” those who were truly Christians in heart and in mind.

The English king severed the ecclesiastical union between England and Rome in the year 1534. He then “made an image of the beast which had the wound by a sword and

did live," by constituting himself the supreme head of the church of England. His was a persecuting and intolerant spirit of government revealed in its most odious and offensive form, the perfection of iniquity; for he put to death protestants for denying the real presence in the eucharist, and Roman catholics for refusing to acknowledge the royal supremacy. This state of matters was much worse than that by which it had been preceded. It was of short duration; still, after it came to an end, a persecuting and intolerant spirit prevailed in the government of England until the English revolution of the year 1689; but it was not until the years 1828-9 that the spirit of full civil and religious equality began to be revealed as the spirit of the nation's government. The duration of the phase of human history, identified with the revelation of the power of a persecuting and intolerant spirit, and the development of "the abomination of desolation," as a form of human government, was 344 years, from the year 30 B.C. to A.D. 314. A parallel time of 344 years has been identified with the history of the manifestation of a tolerant spirit of human government, and the ultimate development, unto completion, of God's house of full civil and religious equality in connection with Britain's parliamentary dominion. Beginning with the nation's severance from Rome, in the year 1534, the end of the 344 years, is the year 1878. There are two phases of these 344 years: one, from the severance of England from Rome ecclesiastically, to the parliamentary union of England with Scotland, agreed to by an Act of the English parliament in the year 1706, the intervening time being 172 years; the other phase from thence, the date of England's parliament

agreeing to unite with Scotland, to the year 1878, also 172 years.

At the end of 1461 years, or four years of years from the advent of the nominally Christian dominion of political and ecclesiastical bondage, "the abomination of desolation," in the year 314, Britain, the spiritual nation of Israel entered, as God's house, upon the way of judgment in the year 1775. At the end of "threescore and two weeks," or 434 years, from the going forth of the commandment to restore and to build Jerusalem, in the year 1367, "the tabernacle of the testimony in heaven" was finished in Britain, when its united parliamentary dominion was consolidated in the year 1801. At the end of the thousand years from the advent of the united monarchy of England in the year 827, Britain came to the face of the porch of the gate of "the temple of the tabernacle of the testimony in heaven," in the year 1827. The year 827 was the end of the two prolonged historic phases of national history, one of 1159 years from the advent of the natural nation of Israel in the year 1491 B.C., to the coming of the prince of Grecia in the year 332 B.C., preparatory to the going forth of the mind of Christ as the Giver of national intellectual power; another also of 1159 years from thence to the advent of the spiritual nation of Israel in the year 827. "The temple of the tabernacle of the testimony in heaven" began to be opened in Britain in the years 1827-9. The opening of this temple was to continue for "seven weeks" or forty-nine years. At the time of its advent the natural nation of Israel came "unto the mount that might be touched and that burned with fire, and unto blackness, and darkness, and tempest, and the sound of

a trumpet, and the voice of words" (Heb. xii. 18, 19). At the time of the end, Britain, the spiritual nation of Israel, has "come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. xii. 22-24). There will also be audible the sound of "a still small voice" within the mind of the nation.

The judgments of God began to be revealed against the unrighteousness of individual men, in the flood which destroyed the antediluvian world, in the year 2348 B.C. They began to be revealed against the unrighteousness of communities of men, in the destruction of Sodom and Gomorrah, in the year 1897 B.C.; and they were revealed for the third time against the unrighteousness of nations of men, in the initial overthrow of the nations of Canaan, which was effected in the year 1446 B.C. The determined times before appointed were two, each of 451 years: one from the year 2348 B.C. to the year 1897 B.C.; and another, from the year 1897 B.C. to the year 1446 B.C. These divine works of judgment were each accompanied by a work of human salvation. Noah came forth from the ark in the year 2347 B.C., he and his family being saved alive, and he was constituted the progenitor of the one blood of which God hath made all nations. Lot was saved when Sodom was destroyed; and in the following year, 1896 B.C., Isaac was born, and became the progenitor of the natural nation of Israel. He was also "the seed" of

Christ, in whom all nations and all families of the earth are to be blessed. The natural nation of Israel supplanted the nations of Canaan, entering into possession of their territory, and in the year 1445 B.C. "the land had rest from war" (Josh. xiv. 15).

The sojourning of the children of Israel who dwelt in Egypt was 430 years from the departure of Abraham out of Haran to the exodus from Egypt. The wars of the Hebrew nation in conquering the promised territorial inheritance continued until the days of David, by whom the final conquest was completed. David's reign ended and Solomon's began in the year 1015-6 B.C. : this completed one phase of Hebrew national history, as a territorial kingdom of this world. Its duration was also 430 years, from the year 1445-6 B.C. to the year 1015-6 B.C. Iniquity prevailed all throughout, both against the national house of Israel for 390 years, until the beginning of David's reign, and against the royal house of Judah for the forty years of David's reign. Iniquity prevailed against the royal house of Judah during the forty years of Solomon's reign, and thereafter also against the national house of Israel, in both its kingdoms, for another parallel period of 390 years; for towards the end of this second phase of Hebrew history, which continued for 430 years from the beginning of Solomon's reign, it was said unto the prophet Ezekiel, "Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it; according to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days : so shalt thou bear the

iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days : I have appointed thee each day for a year " (Ezek. iv. 4-6). These are the determined times before appointed in connection with the history of the Hebrew nation as an independent human dominion : twice 390 years for the national house of Israel, and twice forty years for the royal house of Judah ; two complete phases of 430 years each, the second terminating in the year 585-6 B.C. They were times, or phases, of national and kingly iniquity.

At the end of the second determined time, the kingdom of Judah was cast down (the fall of the separate kingdom of Israel having gone before), the temple at Jerusalem was overthrown, and the people were carried away into captivity in large numbers, Jerusalem being desolated and trodden under foot. This continued for the space of seventy years, as a revelation of God's judgment against the iniquity of the house of Israel, and of the house of Judah. At the end of the seventy years the people had returned to Jerusalem, the city was rebuilt, and the temple was restored, in the year B.C. 515-6. But the kingdom, as an independent dominion of this world, was not re-established. Thereafter the Scripture of truth was completed in Hebrew history, and sealed up as "the vision and prophecy." "Of the Israelites as concerning the flesh Christ came," and accomplished His decease at Jerusalem. After the death of Christ, the Romans razed Jerusalem, destroying its temple, and dispersing its people over the face of the earth. It was written in the Scripture of truth : "The children of Israel shall abide

many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod and teraphim " (Hosea iii. 4). They are as a people, like the bush which Moses saw at the beginning of their national history, "burned with fire and not consumed." They are living witnesses for God, dwelling among all nations, and testifying as if with an oath that, "the Lord liveth in truth, in judgment, and in righteousness" (Jer. iv. 2).

The name Jerusalem has been made a sign of the times of Christian history, geographically, in connection with the Mussulman dominion, which is "the court without." It began to be trodden under foot by this power in the year 636-7. The name Jerusalem is identified, politically and ecclesiastically, with the continental nations of Europe. They have been trodden under foot by "the great city which spiritually is called Sodom and Egypt." France has been "the street of the great city" throughout its history. The name Jerusalem is identified with Britain's dominion as "the new Jerusalem, which is above and is free." The nations of continental Europe began to enter into the way of judgment at the outbreak of the French revolution in the year 1789. This is the end of two prolonged phases of previous history, each being of equal time duration. From the end of the seventy years of Jewish captivity in the year B.C. 515-6, the sign of which was the restoration of the temple at Jerusalem, to the beginning of the treading of Jerusalem, geographically, under foot of a Mussulman dominion, in the year 636-7, is one phase of 1152 years. From thence to the end of the second phase, and the subsequent outbreak of the French revolution in the year

1788-9, the interval was also 1152 years. The second phase is further divided into two, "a wheel within a wheel;" for from the treading of Jerusalem, geographically, under the foot of a Mussulman dominion in the year 636-7, the intervening time, to the treading under foot of England, the new Jerusalem, politically and ecclesiastically, by the Roman see in the year 1212-3, was 576 years. The king of France was aiding and abetting the Roman see in bringing England under subjection. From thence to the end of the phase in the year 1788, and the outbreak of the French revolution in the year 1789, the intervening time was also 576 years.

The first insurrectionary tumult in Paris occurred on the 11th July, 1789. The church and the aristocracy of the nation were soon thereafter swept away, and the French monarchy followed when the king was put to death on the 21st January, 1793. The intervening time, from the 11th July, 1789, to the 21st January, 1793, was 1290 days. The seventy years of Hebrew history were repeated from thence. Desolation upon desolation came upon the continental nations of Europe, France being, however, "the street," or thoroughfare, of the principal transactions. At the end of seventy years, from the 11th July, 1789, the first good and abiding national fruit began to be brought forth in connection with Italy, the foundation of the unity of the nation as a kingdom of this world being laid by the peace treaty of Villa Franca entered into on the 11th July, 1859, between the emperors of France and Austria, whereby Lombardy was ceded to Sardinia. At the end of seventy years from the 21st January, 1793, Poland uttered an insurrectionary cry of national agony on the night of the 21st

January, 1863 ; but the voice was silenced by the military power of Russia. The French monarchy finally fell in both its branches when Louis-Philippe abdicated, on the 24th Feb., 1848. A republic followed, which was succeeded by the empire. It also fell in September, 1870, and so did the temporal power of the pope. France's deep humiliation for her national good was witnessed on the 1st March, 1871, when the German army entered Paris. On the same day the French national assembly, sitting at Bordeaux, formally decreed the deposition of the Emperor and the end of the empire.

The week of years from 1st March, 1871, has been divided into two unequal periods, one of 1290 days, terminating on the 11th September, 1874, when the dead bodies of France's national institutions were seen lying prostrate, the official sign of this being given on that day by the marshal president. Another of 1260 days from the 11th September, 1874, and ending on the 22nd February, 1878. The Spirit of life from God will now be proved to have entered into these dead bodies, constituting France the first portion of "the temple of God," which is henceforth to be "opened in heaven," or in the mind of continental European nations. Between the 16th May and the 13th December, 1877, the people of France fought out to a successful end the nation's last conflict for freedom. It was wholly an intellectual war, the weapons of insurrectionary violence, on the one hand, or of military force, on the other hand, were not resorted to. The people of France testified that they had learned self-government and obedience to law by the things which they have suffered, beginning in the year 1789, but more

particularly from the final fall of the French monarchy on the 24th February, 1848. The parliament of France adjourned on the 18th December, 1877, in peace and confidence, after the signal victory which the nation had achieved over the supporters of personal government and the opponents of constitutional government. The turning-point of the phase of French history, which intervened between the 24th February, 1848, the date of the final fall of the French monarchy, and the 18th December, 1877, when confidence in the durability of constitutional government began to be assured, was the end of the seventy years from the first fall of the French monarchy, on the 21st January, 1793. This centre day was the 21st January, 1863, on the night of which the insurrectionary cry of Poland was uttered. Insurrection has been the ruin of Poland. France has recently followed the more excellent way of obedience to law, and her people have been acquiring the power of self-government. Both of these things were testified by the state of matters in which the French parliament adjourned on the 18th December, 1877. From the 24th February, 1848, to the 21st January, 1863, the intervening time was 5444 days; and from the 21st January, 1863, to the 18th December, 1877, the intervening time was also 5444 days.

X.



HERE are three national forms of "the temple" of good human government, in and through which "all nations, and kindreds, and people, and tongues" are to be blessed at the time of the end. The first is "the temple of the tabernacle of the testimony in heaven" (Rev. xv. 5). It has been fully opened in Britain between the years 1827-9, and the years 1876-8. The second is "the temple of God" (Rev. xi. 19). It has been opened in France and Italy, between the 22nd February, 1848, and the 22nd February, 1878. The third is "the temple of heaven," out of which "there came a great voice from the throne, saying, It is done" (Rev. xvi. 17), when the treaty of peace between Russia and Turkey was concluded and signed, on the 3rd March, 1878. Each of the three temples has both an individual and a national side of blessing. The seed of the individuals is Seth, who was substituted instead of Abel, whom Cain slew. The death of Abel was the source of the individual blessing in its first form of manifestation. The death of Christ is its source in the final and enduring form of its manifestation among individuals of all nations. The seed of the nations is the natural Israel, the lineal descendants of Abraham, in whose seed, Christ, all the nations of the earth are to be blessed. The advent of the natural nation of Israel was

the exodus from Egypt, in the year 1491 B.C. From thence the national sojourning commenced in the wilderness of this world. In the 480th year thereafter, the year 1011 B.C., king "Solomon began to build the house of the Lord" (1 Kings vi. 1). "The tabernacle" was then ended, the sojourning was finished, and the natural nation of Israel was in full possession of its territorial inheritance. "So was he seven years in building it" (1 Kings vi. 38). This temple of the natural nation of Israel was finished in the year 1004 B.C. : it was a figure, and it was the turning-point in the history of the seed of Seth.

In Solomon's temple, which was a figure for the time then present, there were the sanctuary and the holiest of all. "The priests went always into the first tabernacle, accomplishing the service : " this was the sanctuary. "But into the second went the high priest alone once every year ; not without blood, which he offered for himself, and for the errors of the people : " this was the holiest of all. And "the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing" (Heb. ix. 6, 9). The first tabernacle, which is the sanctuary, was the national tabernacle of the Word, which is truth. It had two sides : one, the letter of the Word contained in the Scripture of truth, the vision and prophecy of which were sealed up in the year 404 B.C. ; the other, the flesh of the Word, the body containing the knowledge of which was crucified in the year 30, "after threescore and two weeks," or 434 years, from the sealing up of the vision and prophecy. These are the two sides of the first tabernacle, the sanctuary ; they are the two aspects, or

phases, in which the Word was manifested in the history of the natural nation of Israel. The beginning and the end, respectively, of "the threescore and two weeks," or 434 years, mark the completion of the sanctuary in the form of Scripture truth, in the year 404 B.C., and the fulfilment of Scripture truth by the decease accomplished at Jerusalem, in the year A.D. 30.

There were three distinct stages in the history of the Hebrew nation in its relation to "the sanctuary" and the "prince of the host:" the first from the exodus in the year 1491 B.C., to the completing of Solomon's temple, in the year 1004 B.C. This was the stage of sojourning in "the court which is without;" it covered a time space of 487 years. The second, from the completing of Solomon's temple, in the year 1004 B.C., to the sealing up of the vision and prophecy, in the year 404 B.C.: this was the stage of national service in the sanctuary, the holy place, by transforming the Word, through its sacrifice and offering by the nation, into the letter of Scripture truth; it covered a time space of 600 years. And the third, from the completing of the Scripture of truth, in the year 404 B.C., to the decease accomplished at Jerusalem in A.D. 30. This was the stage of the incarnation of the Word, and of the subsequent life, sufferings, and death of the Word made flesh, "the prince of the host:" it covers a time-space of "threescore and two weeks," or 434 years. The beginning of the first stage was the advent of the Hebrew nation, in the year 1491 B.C. The end of the third stage was the death of Christ, in the year 30, who, as concerning the flesh, came of the Israelites. The entire duration of the three stages combined was 1521 years.

The temple of Christ's individual human body was completed in the year 4 B.C., when, as "the prince of the host," he was born into the world, a man-child. The thirty-four years of His earthly life, from the year 4 B.C. to A.D. 30, were both the last thirty-four years of the old, and the first thirty-four years of the new; the old being the letter of the Word, and the new being the life and Spirit of the Word. At the end of the 1521 years from the advent of the Hebrew nation, in the year 1491 B.C., the living Word of God began to go forth, in A.D. 30, among individual men, by the power of the first resurrection, accompanied by "the former rain" of the Holy Spirit, the individual way into the holiest of all having then been made manifest. At the end of 1521 years from the advent of the Word made flesh, in the year 4 B.C., the living Word of God began to go forth in A.D. 1517-18, both among individuals and nations of men, as nations, by the power of the second resurrection, accompanied by "the latter and the former rain" of the Holy Spirit. The first enduring fruit of this going forth was the advent of a national spirit of toleration in England, in the year of the English revolution, the year 1688-9. This was in the line of events leading onward to the opening, after completion, of "the temple of the tabernacle of the testimony in heaven."

Another enduring fruit of this going forth of the living Word of God in the year 1517-18, was the advent of the kingdom of Italy, born as it were in a day, in the year 1859-60. But this was in the line of events leading onward to the opening, after completion, of "the temple of God" among European continental nations, beginning with France,

"the street of the great city." There were two phases, one identified with England's way being made manifest into the national state of "the holiest of all." The other phase was identified further with the manifestation of Britain's national state in "the holiest of all," and also with Italy's way being made manifest into the holy place, or the sanctuary of truth by the knowledge of which a nation is made politically free. The time-space covered by the first phase, from the year 1517-8 to the year 1688-9, was 171 years; so also was the time-space covered by the second phase 171 years, from the year 1688-9 to the year 1859-60. The 11th July, 1859, when the new kingdom of Italy was founded, was, moreover, the end of the 70 years from the beginning of the French revolution on the 11th July, 1789.

The advent of "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified" (Rev. xi. 8), was signified in the year 606, when the supremacy of a human mind was substituted instead of that of the mind of Christ over the corporate body called the Christian church. Then "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days" (Rev. xii. 6). These are the 1260 years of 360 days each, or 1242 ordinary years, from the year 606 to the year 1848, concerning and during which also it is written, "I will give unto my two witnesses and they shall prophesy clothed in sackcloth." At the end of the thousand years, in the year 1827, the mind of Christ went forth finally to subdue all nations and all things belonging to them. One sign of this was the coming of the prince of

Grecia, which was given on the 6th July, 1827, when the independence of Greece was revived by the treaty of London, entered into between Britain, France, and Russia. After the going forth of the mind of Christ in the year 1827, His progress among continental nations was hindered for one and twenty years by "the great city" of which France was "the street" (Dan. x. 13). "The prince of the kingdom of Persia," by whom the mind of Christ was so withstood for one and twenty years, was "the prince of this world."


These one and twenty years, beginning when the sign was given on the 6th July, 1827, came to an end on the 6th July, 1848. Nothing of unusual importance occurred visibly on this day itself; nevertheless, it was a great day invisibly. It was the centre-day, or turning point, between France and Rome of the revolutionary crisis of the year 1848, which overturned the French monarchy on the 24th of February, and which also overturned the temporal power of "the great city" itself on the 16th November. For from the 24th February, 1848, to the 6th July, 1848, the time interval was 133 days; and there were also 133 days from the 6th July, 1848, to the 16th November, 1848. The 6th July, 1848, in addition to being the end of the one and twenty years from the 6th July, 1827, and the turning-point or centre day of the crisis of the year A.D. 1848, in its relation to the French monarchy and the temporal power of "the great city," was also the opening day or the starting-point of a new series of great European events consequent upon the going forth of the mind of Christ, no longer withstood by "the prince of this world," as "the prince of the kingdom

of Persia." The first of the great occurrences in this connection was the Villa Franca treaty of peace, by which the Franco-Austrian war was ended and the kingdom of Italy was founded, on the 11th July, 1859: this was the conclusion of one phase. The opening up of another phase was the declaration of war by France against Prussia on the 15th July, 1870. From the 6th July, 1848, to the 11th July, 1870, the intervening time was 4022 days; and there were also 4022 days intervening between the 11th July, 1859, and the 15th July, 1870.

The duration of this war was comparatively brief; for in fifteen weeks from its declaration the last of the original French army with which it was commenced was surrendered at Metz, on the 28th October, 1870; and on the 1st March, 1871, the German army entered Paris as the military force that had been successful in the war. The results of the war were of a momentous and startling character: the French emperor was taken captive along with his army on the 2nd September, 1870; the empire fell on the 4th September, 1870; the temporal power of "the great city" fell, and Rome was annexed to the kingdom of Italy on the 20th September, 1870; and the king of Prussia was proclaimed emperor of Germany in January, 1871. "My two witnesses" ceased to "prophesy clothed in sackcloth" on the 6th July, 1848; and "their testimony was finished" on the 1st March, 1871. But the year 1848 was the end also of "the sealing of the servants of our God in their foreheads" (Rev. vii. 3). It was the beginning of the end, moreover, of the seed of Seth in individual men, and the concentration of the water of the river Hiddekel in its full fruitfulness nation-

ally, first in the dominion of Britain, as "the temple of the tabernacle of the testimony in heaven." This year, 1848, was also the beginning of the advent of "the remnant of Israel, the tenth, the holy seed," these being "they of the people, and kindreds, and tongues, and nations" (Rev. xi. 9). Between the year A.D. 1848 and the year A.D. 1878 they of the seed of Seth individually have been disappearing gradually, and they of "the holy seed, the tenth," have been supplanting them similarly.

Seth was born in the 130th year of Adam's evil life. The turning-point in the history of the seed of Seth was signified by the completion of Solomon's temple at Jerusalem. The sojourning in the court without was then ended, and a new phase of human history began to be opened up—the making of preparation for the invisible enlightenment of men's minds by the knowledge of the truth. The Scripture of truth was first completed; the decease at Jerusalem was next accomplished; thereafter the going forth of the living Word of God among individual men, accompanied by "the former rain" of the Holy Spirit, was witnessed. In due time there came "a falling away" that was eventually succeeded by the going forth of the living Word of God, among both individuals and nations of men, as nations, accompanied by "the latter and the former rain" of the Holy Spirit; and finally, the mind of Christ went forth in Britain in the year 1827, being "withstood," however, among continental nations by "the prince of this world," as "the prince of the kingdom of Persia," for one and twenty years, or until the year 1848. The temple at Jerusalem was completed in the year 1004 B.C., the three



thousandth year from the beginning of Adam's evil life, and his subjection, and that of his lineal descendants, to the dominion of the prince of this world. From the birth of Seth, in the year 3874 B.C., to the completing of the temple at Jerusalem, the intervening time was 2870 years; from thence to the year 606, the beginning of the 1260 years of 360 days each, the intervening time was 1610 years, to which, adding those 1260 years of 360 days each which ended in the year 1848, gives a corresponding time-interval of 2870 years.

The beginning of the history of the seed of Abraham, which is Christ, and in whom all the nations of the earth are to be blessed, was the conception and birth of Isaac by Sarah, in the year 1896-7 B.C. The turning-point in this history was the conception and the birth of Christ by Mary in the year 4-5 B.C. This was the end of the first phase, the coming of the Word made flesh as "the Messiah," to suffer and to die. Its duration was 1892 years. The second phase was of equal duration. It began when imperial Rome was in all the strength of its pristine power and glory. Both "the sanctuary and the host were trodden under foot" by it, and "the prince of the host" in human form was crucified by the sentence of its governor of Judæa. This was the introduction to imperial Rome's career of intolerance of the truth and persecution of its human "host," the early Christians. It came to its end, and was succeeded in the west of Europe by "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." France was "the street" and Rome was the metropolis of "the great city." The time of preparation was ended in

Britain in the year 1869, when the spirit of full civil and religious equality was made manifest by an Act of the British parliament in relation to Ireland ; and the signs of the going forth of the mind of Christ to subdue all nations unto His power, invisibly made manifest by Him as "the Messiah, the Prince," were abundantly given among continental nations in the year 1870. The duration of this second phase is also 1892 years, 1260 of which are years of 360 days each, making the actual time-period 1874 ordinary years. And this is the intervening time from the year 4-5 B.C. to the year 1869-70. The natural Sodom was destroyed in the year 1897 B.C., and the temporal power of "the great city which spiritually is called Sodom" came to an end, along with the French empire, in the year 1870.


The Act of the British parliament which emancipated Roman catholics was passed in the year 1829. This full fruit of a tolerant and just spirit, the offspring of the mind of Christ, prevailing in the dominion of Britain, was followed in the year 1830 by the second fall of the legitimate French monarchy. The Act of the British parliament which inaugurated the reign of the spirit of full civil and religious equality in Ireland, was passed in the year 1869. It was followed by the second fall of the French empire and the end of the temporal power of "the great city" in the year 1870. The reigns of king David and his son over the natural nation of Israel, each for forty years, were a figure, at the turning-point of human history, of the eighty years that have intervened between the outbreak of the French revolution, in the year 1789, and the advent of

the spirit of full civil and religious equality in the British parliament, by which its great Irish enactment of the year 1869 was influenced. There are two phases of forty years each : the first ending in the Act of Roman catholic emancipation passed in the year 1829, and the second being completed by the Act disestablishing religion in Ireland, which was passed in the year 1869. Iniquity prevailed against the house of Judah in the days of David and Solomon, but in the latter days the British dominion has been bringing forth the national fruits of righteousness.

From the birth of Isaac, in the year 1896 B.C., to the end of Solomon's reign, in the year 975-6 B.C., the intervening time of Hebrew history was 920 years. Notwithstanding the iniquity of the nation, it inherited a large amount of material prosperity, which had risen to its altitude during the reign of Solomon. At the end of his reign the kingdom was rent in twain. The new kingdom of Israel consisted of ten tribes, and the kingdom of Judah only retained two. In course of time the kingdom of Israel was absorbed by Assyria, and the identity of the ten tribes of the natural Israel has been lost. The kingdom of Judah was absorbed by Babylon, and a new phase of history was opened up in the first year of king Nebuchadnezzar's reign, the year 606 B.C. It reached its full development when the seventh king of the seventh head of the one universal dominion was revealed in Constantine in the year 314. The time-duration of this phase of human history was the parallel of that of the Hebrew phase, 920 years, from the year 606 B.C. to A.D. 314. The end of the Hebrew phase was distin-

guished by the disruption of the unity of the kingdom of Judah. The end of the Roman phase was distinguished by the union effected between the empire and the new or spiritual kingdom of Judah.

The invisible dominion of the spiritual Judah was then in the hearts and minds of individual Christians only; for it had no corporate or national spirit of life. The first resurrection of Jesus Christ, in individual men, had alone been in operation up to that time. The second resurrection of Jesus Christ, as the Spirit of life from God to a corporate body, or a nation as such, was then in the future. Christ's relation to the seven churches, as corporate bodies, was not one of union with them. He was in their midst, exercising external control over "the angel," or the spirit of each church; but He was not Himself the Spirit of life from God within any one of them as a corporate body. Hence "the falling away," which would have been impossible if the risen and undying Redeemer had been the Spirit of life to and within any of them. That which the Roman church possessed it sent to England, in the year 596; and the ecclesiastical fabric of a corporate church was founded in England in the year 598, when the first archbishop of Canterbury was appointed. It was like the birth of Isaac and the birth of Christ—an apparently small beginning. From thence until the beginning of the great conflict between the Word of truth and the doctrines of error in the year 1517-18, there intervened, for the third time, 920 years. As two results of this great conflict, England became a protestant kingdom in the year 1558, and the reformed church of Scotland was set up in the



year 1560. Both nations had in succession severed their connection with the Roman see at the end of 43 years from the beginning of the conflict, in the year 1517-18.

At the close of another 43 years from the year 1560, in the year 1603, the Tudor dynasty of England came to an end with the death of queen Elizabeth. The Stuart dynasty of Scotland succeeded to the English crown; and the year 1604 was the first year of the union of the two independent kingdoms of England and Scotland as protestant kingdoms under one king. Each kingdom had cast off the ecclesiastical yoke of Rome before the union of both under one king. Until then the individual citizens of the spiritual kingdom of Judah, which had been founded in the year 30, were, like the natural Jews, a scattered remnant. The powers of this world proscribed the natural Jew and persecuted the spiritual Jew. The state of the Jew outwardly was the state of the Christian inwardly so long as the famine "of hearing the words of the Lord" continued; and this was from the time of the arrival of Augustine's mission in England, the year 597, to the time of the collision of Martin Luther with the pope, in the year 1517, or 920 years. In the year 1603-4, the kingdoms of England and Scotland, united under one king, became a prepared resting-place for the spiritual kingdom of Judah, the unity of which as a natural kingdom was rent asunder in the year 975-6 B.C., and the foundation of the restored unity of which as a spiritual kingdom was laid in A.D. 30.

The external union formed between the empire and the church in the year 314 did not partake of the unity of

the spiritual dominion of Judah. It terminated in the west, in the year 476; but it was prolonged in the east until the year 1453. The union of the English heptarchy in one kingdom, in the year 827, did not partake of the unity of the spiritual dominion of Judah, for "it spake as a dragon" then, and for many succeeding generations of the nation's history. It was not until the year 1603-4 that the unity of the spiritual dominion of Judah, founded in the year 30, began to be made manifest in the united monarchy of England and Scotland, along with the restoration of the unity of the natural dominion of Judah and Israel, which had been rent asunder in the year 975-6 B.C. The manner of the restoration of the natural unity was also the manner of the revelation of the spiritual unity. Scotland supplied the human king, but England furnished the mass of the people who became the subjects of the united monarchy. There were two phases of the restoration of the natural unity; and both phases were of equal time duration. There were also two phases of the revelation of the spiritual unity, and both these phases were of equal time-duration. The time when the united English monarchy was seen coming up out of the earth, having two horns like a lamb, but speaking as a dragon, in the year 827, was the beginning of the first phase of the revelation of the spiritual unity.

The evolving of the first phase continued until the year 1215, the year of the grant of Magna Charta. It was the third year of England's vassalage to Rome. It was the year in which the dogma of transubstantiation was formally decreed by the Roman pontiff. Since then this dogma has

been a principal distinguishing characteristic of "the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified." Transubstantiation and Magna Charta were the two outward and visible signs of the beginning of the transformation of the mind of Christ and His Holy Spirit, by renewal, into the mind and spirit of the English nation. By these alone, in the fulness of the time, the kingdom was to be influenced and ruled invisibly, or from within. The sacrifice and offering of the mind and Spirit of Christ, through their rejection by the natural mind and the natural spirit of "the great city, where also our Lord was crucified," preceded and accompanied all throughout their revival in the English nation, and the consequent raising up of England, by the power of the second resurrection, to live in God's sight the life of both. This second phase of the revelation of the national spiritual unity of the new kingdom of Judah came to an end with the Tudor dynasty of England, when Queen Elizabeth died, in the year 1603, and when also the separate existence of the two kingdoms of England and Scotland, each having its own king, ceased. The duration of each of the two phases in the preparation of the united monarchy of England, which had two horns like a lamb, but which originally spake as a dragon, to become the united monarchy of England and Scotland, which in the end was to speak as a lamb in both its horns, was 388 years: the first, from the year 827 to the year 1215; and the second, from the year 1215 to the year 1603.

The year 1604 was the first year of the existence of the united monarchy of England and Scotland. Although

from thenceforth there was only one visible king reigning over both kingdoms, there were two invisible kings : one the prince of this world, whose spirit as a dragon had been the spirit of the English monarchy during the entire period of its separate existence, from the year 827 to the year 1604 ; and the other, the Prince of Life, of whose coming, as the one divine Spirit of the new united kingdom of spiritual Judah, the advent of the united monarchy of England and Scotland was the outward and visible sign. The war in heaven, or the human mind, between Michael and the dragon, then entered upon its national arena of conflict, in which "the dragon and his angels prevailed not." The Stuart dynasty continued to speak as a dragon ; but the invisible power of Michael opposed this tendency of the reigning sovereign by imparting a knowledge of the truth, through the possession of which the hearts and minds of many among the people were made free within themselves, and influenced to enter upon a contest against the system of personal government upheld by the king and his supporters. At the end of 45 years from the year 1604 the outward and visible sign was given that the mind of Christ had prevailed invisibly over the mind of the dragon in the dominion of the united monarchy, for on the 30th January, 1649, the king was beheaded.

From the time of the disruption of the unity of the natural kingdom of Judah, in the year B.C. 975-6, to the time when the union between the empire and the church was effected, in A.D. 314, there was an interval of 1290 years. This was the first phase in the process of restoring the national unity. The second phase was from the

year 314 to the year 1603-4, the time duration being also 1290 years. David's son, naturally, ended his reign over the united kingdom of Judah, and the unity of the natural kingdom was terminated, at the beginning of the first phase, in the year B.C. 975-6. David's Son, spiritually, who is also David's Lord, "the root and the offspring of David," began His reign over the restored kingdom of Judah, and the unity of the spiritual kingdom began to be revealed, at the end of the second phase, in the year 1603-4. The image of the union between church and state effected by Constantine in the year 314, the middle year of the two phases, had been set up by King Henry VIII. in the English kingdom in the year 1534. It still remains in existence in England and Scotland in different degrees, although its head has been wounded to death in Ireland by the Act of the British parliament passed in the year 1869. This union of church and state has not been the parent of a spirit of unity and love within the British dominion. It has rather been a prolific source of discord, and contention, and enmity in the past, and is eminently so in the present day. The full revelation of the mind of Christ with power and great glory will give light to the nation in relation to this matter, and it will disclose the nature of that unity—which is not necessarily a visible corporate union—that ought to subsist between the church and the state in the spiritual kingdom of Judah.

The first instance of this kind of union was that effected by Constantine in the year 314. The next in succession was that effected between the religion of Mahomet and the military dominion of the Saracens, by the united power of

which the geographical Jerusalem began to be trodden under foot, in the year 636. The third was that effected by the Roman pontiff, the united power of which was fully revealed when it began to tread England, the new Jerusalem, under foot, in the year 1212. And the fourth was that which was effected by Henry VIII. of England in the year 1534, and which was the successor in England of that which had been set up by the Roman pontiff in the year 1212. "These are the horns which have scattered Judah, Israel, and Jerusalem, so that no man did lift up his head" (Zech. i. 19-21). Between the time of the revelation of the first of these four horns, in the year 314, and the time of the revelation of the second, in the year 636, the interval was 322 years; and between the time of the revelation of the third, in the year 1212, and the time of the revelation of the fourth, in the year 1534, the interval was also 322 years. All four horns received their power in succession from the prince of this world. The first was the original and parent of all the rest. The second was an image of the first, with this difference, that it was identified with a new religion which had been invented to deceive the nations. The third was an image of both the first and the second, of the first in its form, and of the second in its mind and spirit. And the fourth was the image of all three—of the form of the first; of the mind and spirit of the second, speaking as a dragon; and of the third as a human mind substituted instead of the divine mind as the head of the corporate body called the Christian church.

Between the year 1215 and the year 1603 the divine mind with its Spirit had been revived and raised up in

the national mind and spirit of England gradually, in the proportion that they were crucified by rejection in the mind and by the spirit of the Roman church. In the year 1604 they began to be substituted instead of the natural mind and the natural spirit of the dragon, in the mind and spirit of the new united kingdom of Judah ; hence "the great war in heaven," in its national aspect, which has been waged since then within the mind and spirit of the British dominion between Michael and the dragon with his angels. Towards its end the war has become general, "three unclean spirits like frogs out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, having gone forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty" (Rev. xvi. 13, 14). The outward and visible sign of the end of this great invisible war within the dominion of Britain, first, was to be given in connection with the history of the second of the four horns, now represented by the dominion of Turkey. That which was signified as successfully begun in the death of King Charles I. of England and Scotland, will be signified as successfully finished by the breaking up of the Turkish dominion in Europe. For "when the seventh angel poured out his vial into the air, there came a great voice out of the temple of heaven, from the throne, saying, It is done" (Rev. xvi. 17) : finished or done in Britain, as "the temple of the tabernacle of the testimony in heaven" (Rev. xv. 5) ; finished or done in France, "the street of the great city," as the first national portion of "the temple of God opened in heaven" (Rev. xi. 19) ; and finished or done in Turkey

itself as the first portion of "the temple of heaven" (Rev. xvi. 17), out of which a great voice came from the throne.

The first going forth of the mind of Christ as the Giver of intellectual power to the nations of mankind was in the year B.C. 332. The outward and the visible sign of this was given by the coming of the prince of Grecia to worship at the temple of Jerusalem on his way to overthrow the kingdom of Persia, which had "withstood" the mind of Christ. The going forth of the mind of the prince of this world, resisting the mind of Christ, and preventing Him for a season from bestowing the gift of intellectual power upon the nations of men, accompanied by the knowledge of the truth as noted in Scripture, was in the year 636. The outward and the visible sign given of this was the beginning of the treading under foot of the geographical Jerusalem by a Mussulman dominion. The prince of this world had brought forth the head of this world's power in the human form of a deified emperor in the year B.C. 30. The new spiritual dominion founded in A.D. 30, notwithstanding the violent persecution of its citizens, had wounded the imperial head of the Roman dominion to death and exhausted its persecuting power in the year 303, after an interval of 333 years from its first setting up in the year B.C. 30. To meet the emergency occasioned by this, and the subsequent fall of the Roman empire, the Mussulman dominion was set up in the year 636, at the close of another parallel interval of 333 years. The Mussulman dominion was substituted as an intellectual power in the East, in succession to that of Greece, as the utmost the prince of this world could do in imitation of what had been done for the natural mind of

Greece. And the power of this Mussulman dominion did that which Greece had no opportunity of doing—"it cast down the truth to the ground, and it practised, and prospered" (Dan. viii. 12).

In the Mussulman dominion, the prince of this world not only "cast down the truth to the ground," "he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down" (Dan. viii. 11). "He shall also stand up against the Prince of princes" (Dan. viii. 25). The Scripture of truth reveals that there is one God, and that Christ is His prophet, the one Mediator between God and men; but the Koran alleges that the prophet of the one God is Mahomet. This is "the false prophet," in one of the three remaining forms of his manifestation. The mind of the prince of this world, by whom the religion of Mahomet was invented wherewith to deceive the nations, knows that Mahomet was his prophet only, as "the god of this world, and the prince of the power of the air;" and he knows by his subsequent experience, especially in Britain, that he cannot prevail against the Spirit and the mind of Christ, who is "the only wise God." The form of deception which he set up in Rome in the year 1212, and by which England was brought under subjection, was Christian in name, and had its ecclesiastical side dominant. Its rise and revelation were the work of many centuries. The form of this deception, which was set up in England in the year 1534, was the image, specially, of the imperial Roman form, having its political side dominant. Its revelation was sudden, and was occasioned by the rupture which had occurred between

the king of England and the pope of Rome. Each of the three, although having a common origin, was directly antagonistic to and destructive of the other two. The Mussulman form, if it could, would have destroyed the other two by military force. The Roman form, if it could, would have destroyed the Mussulman form by the wars of the crusades, and the British form by ecclesiastical authority and intellectual error, supported by military force, as in the case of the Spanish armada. But the British form has been gradually wasted and destroyed within its own dominion. The Roman form has been cast down when its temporal power was taken away because its kingly and national supporters, especially France, had ceased to help it. And the military power of the Mussulman form has been wounded to death because Britain had ceased to help, so as to sustain any longer the corrupt and decayed power of the Turkish dominion.

The invisible power which has influenced the British dominion successfully in the work of internal reform and improvement, and which has also withstood and resisted, at the time of the end, those of the nation who manifested a desire to "help" Turkey, or at least to oppose Russia to the extent of maintaining the integrity and independence of the Ottoman empire, began to be ascendant in England and Scotland in the year 1604. From the going forth of this invisible power in a natural national form, in the year B.C. 332, to its going forth in a spiritual national form, in A.D. 1604, the intervening time was 1936 years. It is divided into two equal phases of 968 years each: the first phase beginning with the going forth of the invisible intellec-

tual power of "The Prince of princes," and the coming of the prince of Grecia, in the year B.C. 332, and ending with the going forth of the prince of this world to stand up against him, and the coming of a Mussulman dominion in the year 636; the second phase beginning from thence, and ending with the going forth of the Prince of princes, as Michael, to make successful war with the dragon and his angels, and the restoration of the unity of the kingdom of Judah along with the advent of its spiritual national dominion in the year 1604.

The Word was made flesh in an individual human form in the year B.C. 4. This was preceded, in the year B.C. 1896, by the birth of Isaac, the progenitor of the Israelites, of whom as concerning the flesh Christ came. In the seed of Isaac as Abraham's son, which is Christ, all nations are to be blessed. And Christ came in mind and Spirit, to bless the nations which constitute the human and territorial framework of the British dominion in the year 1604. His mind was transformed into the national mind of Britain's dominion, and His Spirit became the Spirit of life from God to its national body, or constitution, then about to be developed unto maturity. The sovereign, or ruling power, of the nation's government, and the national body, or constitution, of the dominion, were from thenceforth the bodies of God's two witnesses in Britain, although they continued to prophecy among continental nations, "clothed in sackcloth," until the year 1848. The Roman republic succeeded Greece as the seventh head of this world's dominion in the year B.C. 146. It was made as perfect as a natural human dominion could be made. In

course of time it was succeeded by the Roman empire, the strength and persecuting power of which were as great and terrible as those of a natural human dominion could be. It fell, and in the fulness of the time the holy Roman empire supplanted it in the west in the year 800.

The invisible power of the mind of Christ, to the extent that it was operative, made the Roman republic the comparatively free natural human dominion that it was at the time of its advent to ascendancy in the year B.C. 146. It did for Rome politically that which it had done for Greece intellectually; but the prince of this world, as "the dragon, gave" the holy Roman empire, as a natural human dominion, "his power, and his seat, and great authority" (Rev. xiii. 2). It was the successor of the Roman empire in the west which fell in the year 476; and the Ottoman dominion is the successor of the Roman empire in the east which fell in the year 1453. The power of the first was set up by Charlemagne, one in the line of French sovereigns; and it was broken by the French emperor, who had temporarily supplanted the French king, in the year 1804. Austria is the national representative of what it was. And Prussia is the national representative of what it is and has been since the Franco-German war of the year 1870-71. The power of the Ottoman empire has been broken by Russia, and that which remains of it as a human dominion will be constituted a portion of "the temple of heaven," the state of which will be the national counterpart of the individual state of the third part of men. It will be the state of "the court which is without" the temple. This temple has its holy national state, and its holiest national

state of all; and these are respectively designated "the temple of God" and "the temple of the tabernacle of the testimony in heaven."

There are two distinct lines of human history, one dating from the birth of Isaac, in the year B.C. 1896, and the other from the birth of Christ, in the year B.C. 4. The one line runs through the rise to ascendancy of the Roman republic, in the year B.C. 146, as the radiating centre of its historic cycle or wheel, and it terminates in A.D. 1604. The other line runs through the advent of the Holy Roman empire, in the year 800, as the radiating centre of its historic cycle or wheel, "a wheel within a wheel," as it were; and it also terminates in the year 1604. The first phase of the first line is from the year B.C. 1896 to the year B.C. 146, the interval being 1750 years. The second phase of the first line is from the year B.C. 146 to A.D. 1604, the interval being also 1750 years. The first phase of the second line is from the year B.C. 4 to A.D. 800, the interval being 804 years; and the second phase of the second line is from the year 800 to the year 1604, the interval being also 804 years. From the rise and revelation of the holy Roman empire, in the year 800, to the Norman invasion and conquest of England in the year 1066, the interval was 266 years. That was the era of England's deep humiliation as a natural human dominion, and the accession of a foreign dynasty of kings by force. England's star began to be in the ascendant in the year 1603-4, the time of the accession of another foreign dynasty of kings, not by force, but of consent. The star of Britain as a spiritual human dominion continued to ascend for a parallel period of 266 years, until

the year 1869-70, when its temple was perfected in Ireland, as the temple of human freedom and full civil and religious equality. The state of Ireland is anomalous. Politically, it is the freest nation in the world. Intellectually or ecclesiastically, the majority of the people acknowledge the supremacy of Rome.

The advent of perfected Irish political freedom and of Italian unity were accompanied by the removal of the temporal power of the Roman see. The advent of the new German empire and the opening up the way to the possession of political freedom by the people of France, were accompanied by the removal of the French empire. This was a ripened harvest of national history, and it was fully reaped on the 1st March, 1871, when the German army and emperor entered Paris, and when the French national assembly, sitting at Bordeaux, decreed the end of the empire and the deposition of the emperor. The two divine witnesses then also finished their testimony. Through the terror of anarchy inspired in the minds of the French people by the communist insurrection of March, 1871, war was made against these two witnesses for 1290 days, from the 1st March, 1871, to the 11th September, 1874. From thence the sovereign power of the nation's government, and its body, or constitution, were to lie lifeless but unburied for 1260 days, which came to an end on the 22nd February, 1878. Of both the last week of years, commencing and ending respectively on the 1st March, 1871, and the 28th February, 1878, and the last week of days, commencing and ending respectively on the 22nd and the 28th of February, 1878, it is written, "And he shall confirm the covenant with many

for one week ; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations he shall make desolate, even until the consummation and that determined shall be poured upon the desolate" (Dan. ix. 27).

The 28th February, 1878, is the last day of the last year of several "determined times before appointed" in connection with the history of all nations, whom God hath made of one blood for to dwell on all the face of the earth, in addition to being the last day of the last "week" of years, and the last "week" of days. The last "week" of days is that concerning which it is written that it is "about the space of half an hour" (Rev. viii. 1). On the 1st March, 1878, the long-expected and earnestly-desired year of the Lord's redeemed began to run its course. It has been preceded by the "seven weeks" of years, or forty-nine years, during which "the wall" was to be built "in troublous times." This wall had the Turkish dominion on its one side, "in the court without," and the British dominion on its other side, having its way into "the holiest of all" made manifest all throughout the forty-nine years, dating from the 20th October, 1827, and the 21st February, 1829, and ending after a precisely equal number of days in each instance—17,897—on the 19th October, 1876, and the 21st February, 1878. The naval power of Turkey was broken on the 20th October, 1827 ; and on the 19th October, 1876, the British government, in the words of Lord Derby's despatch of 30th October, 1876, addressed to Lord A. Loftus, "felt that further efforts on their part were useless" to prevent an open rupture between Turkey and Russia. This was preceded

by the European scare of the 18th October, 1876, which in its course was "as the lightning cometh out of the east, and shineth even unto the west" (Matt. xxiv. 27). On the 21st February, 1829, the work of Roman catholic emancipation was begun in the British parliament, and on the 21st February, 1878, it was made manifest to the British parliament that all danger of a justifiable rupture with Russia was averted. On the 20th October, 1827, the naval power of Turkey was broken; and on the 21st February, 1878, it was made evident that the Ottoman empire had ceased to be a European power.

On the 21st February, 1829, Britain began to remove its remaining resemblance to "the abomination that maketh desolate" in its Roman form; and on the 19th October, 1876, it began officially and formally to withdraw its help as a political ally of the Mussulman form. France and Russia were both concerned with Britain in the destruction of the Turkish fleet at Navarino; but France had a war of its own to wage, for freedom, during the 1260 days which intervened from the 11th September, 1874, to the 22nd February, 1878, and it took no part in the final military struggle between Russia and Turkey. The sign of the immediate coming of the then pending war was fully given in Britain on the 27th April, 1876, when the royal titles bill became an Act of the British parliament, having received the royal assent on that day. "The abomination of desolation" was set up over England, in its Roman ecclesiastical form and with power, in the year 1212. It was set up by the British parliament, in its imperial form, but without power, on the 27th April, 1876, since which day it has been seen "standing

where it ought not," in its political aspect. From the setting up of the Roman form, with its power, even its whole strength, over England, in the year 1212, to the year 1878, is 666 years ; and from the setting up of the imperial form, without its power, on the 27th April, 1876, to the 21st February, 1878, is 666 days. The intervening time between the 27th of April, 1876, and the 21st February, 1878, was one of great agitation and bitter controversy in Britain. Many in the nation desired to help Turkey, and to preserve the integrity and independence of the Turkish empire. Others in the nation desired that Turkey should receive no help or countenance from Britain, and were indifferent about the preservation of the integrity and independence of the Ottoman dominion. On the 21st February, 1878, it was made manifest that these words of Scripture, in their relation to Turkey and its political ally Britain, were accomplished : " Yet he shall come to his end, and none shall help him " (Dan. xi. 45).

" Seventy weeks are determined upon thy people and upon the holy city, to finish the transgression and to make an end of sins " (Dan. ix. 24). These " seventy weeks," or 490 years, reckoned from the going forth of the commandment to restore and to build Jerusalem in the year 1367, came to an end in Britain's dominion in the year 1857. But the state of continental nations and of the Turkish empire interposed an obstacle for one and twenty years. These one and twenty years end in the year 1878. The obstacle interposed in relation to France was removed, and the sign of this was given on the 13th and the 18th December, 1877. Britain's alliance with Turkey, as the

principal prop of its wicked system of human government, was a form of national transgression to Britain. On the 19th October, 1876, the commandment went forth to terminate this alliance with a Mussulman dominion, as it had gone forth to terminate it with the Roman dominion in the year 1367. Practical effect began to be given to this commandment in its Mussulman connection on the 19th October, 1876, by the British government. Britain did not help Turkey in its war with Russia, but this was in great measure the result of a bitter intellectual controversy which was waged among the people of Britain during the entire "seventy weeks," or 490 days, which began on the 19th October, 1876, and came to an end on the 21st February, 1878, when the sign was given that Turkey had come to its destined end as a European power, and that the "transgression" of Britain as an upholding ally was finished. This has been followed in Britain, and France, and Turkey by that brief period of time which is described as "about the space of half an hour." In the middle of the seventy weeks, on the 21st June, 1877, the Russian army crossed the Danube, occupying the Dobrudscha. The army of "the king of the north began to overflow and pass over," 245 days after the 19th October, 1876, and 245 days before the 21st February, 1878, which are respectively the beginning and the end of the seventy weeks of days.


There is a "determined time before appointed" which appears to be important in its applications to human history, from the time of the birth of Isaac, in the year B.C. 1896, until the times of the end, in the years 1870-1 and 1877-8. It is mentioned in Scripture in these words: "And from the

time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, a thousand two hundred and ninety days " (Dan. xii. 11). If it be true that " no prophecy of the Scripture is of any private interpretation " (2 Pet. i. 20), and this whether it be the prophecy of teaching—ever present practical knowledge—or the prophecy of " things to come," then this determined time before appointed of 1290 days is not limited to a single application, either in days or years. The external union of the church and the empire was the first, the imperial form of the abomination that maketh desolate. In its political application, the determined time of 1290 days appears to be reckonable as 1290 ordinary years, from the setting up of the imperial form of the abomination in the year 314. It came to an end in the year 1603-4, when the sign of the national advent of the new spiritual dominion was given. The year 314 was itself the termination of 1290 years from the end of the unity of the natural kingdom of Judah, in the year B.C. 975-6. The year 314 is thus the radiating centre of a historic cycle, or wheel, the time-radius of which, either way, is the " determined time before appointed " of 1290 years.

It is further written, " Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days " (Dan. xii. 12). Reckoning these 1335 years also, from the beginning of the 1290 years, in the year 314, gives the year 1649 as the time of their end. This was the memorable year in which a momentous sign was given in British history, through the judicial martyrdom of Charles I., the reigning king of England and Scotland.

This determined time of 1290 years was applied to Hebrew history before the prophecy which announces it was written. For, from the birth of Isaac, in the year B.C. 1896, to the first year of Nebuchadnezzar's universal reign, and the beginning of the overthrow of the separate kingdom of Judah, in the year B.C. 606, the entire duration of Hebrew history was 1290 years. From the advent, as a king, of the natural "head of fine gold," in the year B.C. 606, to the advent in human form of the spiritual "head of fine gold," in the year B.C. 4, the interval was 602 years. From thence to the advent, in the year 598, of the new national head of fine gold, which was to supplant that of Babylon at the time of the end, the interval was also 602 years. The course of the river of truth was to flow in the line of English history, having the first advent of Christ, in the year B.C. 4, as its radiating centre, at the beginning; and having the second advent of Christ as its consummation at the times of the end, the years 1870-1 and 1877-8.

But there was also a river of error, the course of which in nominally Christian history was to flow in the line of "the history of the great city which spiritually is called Sodom and Egypt." Its radiating centre is the erroneously-dated commencement of the Christian era. The beginning of Nebuchadnezzar's reign, in the year B.C. 606, is the one extreme of the historic cycle, or wheel, identified with the river of error; and the substitution of a human head instead of the divine head over the corporate body called the Christian church is its other extreme in the year 606. Then the abomination, in its nominal Christian form ecclesiastically, began to be set up; and from thence the 1290 years are again reckonable. The



year B.C. 606 was the end of a long phase of Hebrew history, dating from the birth of Isaac; and it was of 1290 years' duration. The year 606 is the beginning of the parallel 1290 years of nominally Christian history. The Hebrew period was one of iniquity prevailing against the Israelites; the nominally Christian period is one of error prevailing over the minds of nations and individuals of men in the line of Roman history; but in the line of English history, dating from the year 598, truth and the Prince of princes began to prevail in the year 1604, and have continued to do so unto the end of the 1290 years from the year 598.

In their ecclesiastical phase, 1260 years of the 1290 years are years of 360 days each, or 1242 ordinary years, thus making the 1290 years 1272 ordinary years in the present form of their application. Reckoning the 1272 years from the year 598 along the line of English history, which was the course of the river of truth, their termination was signified in the year 1870-1. Several important signs were given, but one in particular was especially significant of the destined consummation: the pope, as the head of the Roman church, was deified when his infallibility was decreed on the 13th July, 1870. This was the promised sign, in its ecclesiastical aspect, of the near, and final, and complete, and sudden victory over all systems of error of Him who is emphatically and exclusively "the Way, the Truth, and the Life," to all nations and individuals of men. Every system of error "the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. ii. 8). The Sun of truth had risen upon Britain in special identification with the history of Roman catholic

Ireland, in the year 1870-1, when the Act of the British parliament disestablishing religion came into operation on the 1st January, 1871. "The abomination" on its political side was destroyed, both in form and power, in connection with Ireland, at the end of 1272 years from the year 598. England repaid a thousandfold to Roman catholic Ireland at the end of the 1272 years the service rendered to her as a semi-barbarous nation by Rome at their beginning. The end of the 1272 years from the year 606, which was in the line of the history of error, is the year 1878.

There have been two rivers, or two branches of the river of error, one Christian nominally, the other Mussulman. They are the spiritual Sodom and Gomorrha. "These both were cast alive into a lake of fire burning with brimstone" (Rev. xx. 20). This appears to be a fire of purgation, in which error shall be destroyed, and truth thereby become all-prevalent, not only over but within human hearts and minds. In connection with the end of the 1290 days, or 1272 years, in the year 1877-8, it is also written, "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days" (Dan. xii. 12). These 45 years carry the full end forward to the year 1923; nevertheless, the sanctuary of truth shall begin to be cleansed after "2300 days," or 2282 ordinary years, from the time of the sealing up of the vision and prophecy, the year B.C. 404 (Dan. viii. 14). These 2282 ordinary years also come to an end in the year 1878, both in the east and in the west.

The commencement of the Christian era is the radiating centre of four historic cycles, or wheels, as it were "a wheel"

in the middle of a wheel." The diameter of the inmost wheel, or cycle, is from the rise of the Roman empire, in the year B.C. 30, to the laying of the foundation of the new spiritual dominion, in A.D. 30. The next wheel, or cycle, is from the year B.C. 606 to A.D. 606. On the Hebrew side there was the beginning of the captivity of the natural Judah; on the Christian side there was the beginning of the intellectual captivity of the spiritual Judah and the reign of error. The third wheel from the radiating centre had its origin in the collision of Moses with the king of natural Egypt, in the year B.C. 1530-1, and its end in the collision between Martin Luther and the king of spiritual Sodom and Egypt, in the year 1517-18; to which adding 13 years, the difference between years of 360 days each and ordinary years, from the year 606 to the year 1517-18, makes this latter year, the year 1530-1, in the calculation of the corresponding occurrence on the Christian side of history. The war between the Word of God, who is Truth, and error, was then originated among European nations, all of whom have been emancipated to a greater or a less extent since then from the bondage of error. The outer wheel of the four is from the destruction of Sodom and Gomorrha and the birth of Isaac, in the year 1896-7 B.C., as its beginning, and A.D. 1878-9, "the great and dreadful day of the Lord," as its end. Adding 18 years, the difference of reckoning makes the year 1878-9 nominally 1896-7 on the Christian side. It is "the acceptable year of the Lord, and the day of vengeance of our God" (Isa. lxi. 2), and its opening day was the 1st March, 1878.

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